Towards True Islamic Unity Based upon the Book of Allaah
and the Sunnah of His Messenger

Triumph of the Truth

انتصار الحق مناظرة علمية

A scholarly debate with some Imamite Shiites

By:
Majdi Muhammad ibn 'Ali ibn Muhammad

Freely Adapted to English by:
Abdur-Raafi al-Imaam

Introduction

All praise is due to Allaah. All praise is due to Allaah. We praise Him; we seek for His help, forgiveness and guidance. We seek refuge with Allaah from the evils of our own souls and misdeeds. None can mislead whomsoever Allaah guides, and none can guide whomsoever Allaah causes to go astray.

I testify that there is no deity worthy of being worshiped except Allaah. He is One and He has no partner. I equally testify that Muhammad is the servant of Allaah and His Messenger.

It is authentically reported that the Prophet, blessings and peace of Allaah be upon him said, "This Ummah shall be divided into seventy three factions; all but only one of them shall be in Hell."

The saved group is the one that upholds the path of the Messenger of Allaah, blessings and peace of Allaah be upon him and that of his noble and righteous companions, who are the best of the mankind after the Prophets and the best community ever evolved for the mankind. Allaah says,

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيراً

"And whoever contradicts and opposes the Messenger (Muhammad (peace be upon him)) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!" (**An-Nisaa 4:115**)

Adhering to the Sunnah of the Prophet and following the path of the believers are the distinct characteristics of the victorious and the saved group known as *'Ahlus-Sunnah wal-Jamaa'ah'.*

In the course of studying the erroneous fundamentals of the seventy-two misguided groups, the scholars of *Ahlus-Sunnah wal-Jamaa'ah* unanimously agreed that the most erroneous of those strayed groups is the Shiite sect. That is why this

misguided sect is sometimes called, 'Shiites of falsehood' or 'Shiites of desire'.

The worst aspect of this injudicious group is that they are internally divided into some three hundred sub-sects. Among the most erroneous of these sub-sects is a group known as '*Al-Ithna-'Ashriyyah*'. This is because; this sub-sect embraces and tenaciously holds unto all errors and falsehoods with no exception and rejected and opposed all truths and guidance.

The creed of this ruinous sect is based upon extremely erroneous fundamentals such as questioning the authenticity of the Qur'aan, rejecting the Sunnah, excessive veneration of their so-called imams, declaring Muslim leaders who are the Companions of the Prophet, blessings and peace of Allaah be upon him as disbelievers and following other than the believers' way. Their other features are: lying, hypocrisy, distortion of the truth, engaging in unlawful sexual intercourse under the guise of *mut'ah* and unlawfully desecrating of the lives, properties and honors of the people under the guise of punishing those who are hostile to members of the Prophet's household. They claim to be the supporters of members of the Prophet's household while, in reality, they are their first antagonists and the haters of their way.

In spite of the falsehood, obscenity and hypocrisy that are the hallmarks of this erroneous group, they are engaged in dubious activities these days with sole purpose of turning the people away from the truth and from the straight path. They are spurred into engaging in these activities by Satan and his cohorts and he encourages them to employ their wealth, efforts and time to spread their misguidance and disbelief and to promote their falsehood. But Allaah, the Exalted, says,

إِنَّ الَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّواْ عَن سَبِيلِ اللّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُواْ إِلَى جَهَنَّمَ يُحْشَرُونَ.

لِيَمِيزَ اللّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىَ بَعْضٍ فَيَرْكُمَهُ جَمِيعاً فَيَجْعَلَهُ فِي جَهَنَّمَ أُوْلَئِكَ هُمُ الْخَاسِرُونَ.

"*Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those are the losers."* (**Al-Anfaal 8:36-37**)

I am, therefore, horrified to see these people sweet-talking some simple-minded Muslims into their erroneous Shiite sect under the pretext of love for members of the Prophet's household. And these naive ones among us who are being misled do not know that the Shiites are only using their fake love for members of the Prophet's household to pull them away from their religion into having doubts about the Qur'aan, disbelieving in Allaah, insulting the Prophet's noble Companions and hating the Muslims.

My sense of protection for my religion is often aroused when I see the bearers of the truth sitting idly while these rejecters of the truth and the supporters of falsehood are enthusiastically busy upholding and spreading their falsehood.

However, Allaah so wished that I should contribute somewhat in waging war against these perverted people and their falsehood that He brought to me a confused young man from among *Ahlus-Sunnah*. The cause of his confusion was that the filthy and sinful hands of the Shiites had seized him as a result of his ignorance and inadequate knowledge about the belief of *Ahlus-Sunnah wal-Jamaa'ah* and his awareness of the reality of the erroneous ideology of the Shiites. Therefore, they were able - through deception, demonstration of false love and fake generosity and claim of bogus love for members of the Prophet's household - to attack his pure and correct belief. These deceptions worked on

this poor youth so much so that he believed that these Shiites were angels and advocates of truth.

However, they were quick to inform him that the love for members of the Prophet's household needs to be followed with dislike, hatred, insult and even cursing of their enemies. The poor man believed that the enemies of members of the Prophet's household were the Jews, the Christians, the polytheists and the atheists - only to be told that he was wrong! The enemies of members of the Prophet's household are the Companions, who are hypocrites and apostates!! So he was told!!

But the young man reads the Qur'aan and surely knows that the Prophet's Companions were the leaders of the believers, the conveyers of the message of Islaam and the promoters of the truth whom Allaah selected to bear the trust of this religion and whom He chose as the best community ever raised up for mankind. He made them the best companions that any Prophet or Messenger could have.

This young man always reads it in the Qur'aan that Allaah is pleased with them; and praised them. He reads in the Qur'aan that Allaah addressed them as the pious, the righteous, the believers, the fighters in His cause, the persevering, and the grateful.

As a result, he became confused and started having misgivings about these wolves that appeared to him in sheep's skin and told him hundreds of spurious narrations about the Companions' injustices to members of the Prophet's household. This led him to start having doubt about the religion of Islaam in its entirety and he was so confused that he wished he was never born! It was in this state of confusion that he came to me, seeking the truth.

I showed him the truth pure and unadulterated. I explained to him that the followers of the truth are *Ahlus-Sunnah wal-Jamaa'ah*, the real lovers of the Prophet's Companions and members of his household and the bearers of Islaam, faith and righteousness.

I explained to him that these Shiites were devils, that they were apostates whose state of disbelief has been declared by the majority of the scholars of Islaam. I told him, in unequivocal

terms, that had it not been for their dissimulation and hypocrisy and dishonesty; women, children and even the insane people would have declared them disbelievers.

I informed him that the religion of the *'Al-Ithnaa 'Ashriyyah'* is based upon all kinds of disbelief professed by all disbelieving nations; all kinds of polytheism practiced by all past pagan peoples; all kinds of extremism perpetrated by the Jews and the Christians; and all kinds of decay that the atheists had fell into and all kinds of error and innovation.

They emulate the Jews in their meanness and the Christians in their error and excessiveness. Most of their beliefs are borrowed from the Magus and their dissimulation and hypocrisy are copied from the heretics.

I clarified it to him that the *'Al-Ithnaa 'Ashriyyah'* are the supporters of human and Jinn devils; that they are undoubtedly hypocrites who conceal their disbelief and heresy and try to distort for the pious believers, their religion. They attempt to lead real- believers unto disbelief, and to lead them from certainty to doubt and from satisfaction to confusion and wilderness. Our only consolation is the saying of Allaah:

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً

"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them." (**An-Nisaa 4:145**)

The above statement dispelled the youth's confusion to a great extent. It restored his confidence in his Islaam, Eemaan and piety. He left my house in the better situation and invoked Allaah's pleasure upon the noble Companions!

He came to me on the following day and informed me that the Shiites were waiting to debate with me. He encouraged me to rise up to the occasion and to solidly face the impending challenge.

But I told him: These people are already extremely overwhelmed by their desires. They have no capacity for listening to the truth! They are the most untruthful of mankind. They regard lying as a

religious and righteous act. And whenever lying is inherent in a people, there is no point in engaging in any debate with them.

Add to this the fact that they lack wisdom that is essential for reflection, and authentic texts that can be cited as proofs. Their life and religion are solely based upon fake sentiment stirred up by the accursed Satan and chauvinism of the age of ignorance, and stimulated by superstitions and myths that are acceptable to neither religion nor common sense. And yet, they are enthralled by these superstitions and tales. What then is the benefit of debating with a people such as these?!!
Anyway, my friend was not convinced. He insisted that I should come for the debate, in spite of my reservations.

The debate was so long that it touched most areas of differences. It lasted for two consecutive days: each day from Ishaa till Fajr.

With all praise and thanks to Allaah, I defeated them. During the debate, Allaah made the truth obvious through me. This made my friend to exclaim at the end of the debate: "All praise is due to Allaah Who made the truth prevail! All praise is due to Allaah Who made the truth prevail! I am now born anew and I have now tasted the truth! All praise is due to Allaah Who made the truth prevail on your tongue!"

And the opponents were ingloriously defeated and humiliated. All praise is due to Allaah Who made the truth prevail and illustrated the proof!

In order to spread knowledge, benefit the Muslims and call the attention of the neglectful to the danger of these people; in order to silence the simpletons who whine that the *Ahlus-Sunnah* and the Shiites should unite; and in order to show the sincere and well-meaning scholars of the reality of these misguided people and their disbelief, polytheism, error, falsehoods, hypocrisy and deception - I decide to pen down the account of this debate.

I beseech Allaah to make it useful for the Muslims and to regard it as a sincere and correct contribution towards acquainting the Muslims with the reality of their enemies. I hope for my reward from Allaah alone. He is Sufficient for us and Excellent He is as a Protector! All praise is due to Allaah, Lord of all the worlds.

Chapter One:

The First Debate and Withdrawal of the Leader of the *'Al-Ithnaa 'Ashriyyah'* Shiites

Prologue:

The following pages are the account of the debate that took place between me and the leaders of the *'Al-Ithnaa 'Ashriyyah'* Shiites. I did not prepare for it. It was rather pre-ordained by Allaah in order to show the truth to the deceived members of *Ahlus-Sunnah wal-Jamaa'ah* who are carried away by the vicious *dawah* activities carried out by the bigot Shiite establishments, whose apparent goal is to close the ranks of all those who call themselves Muslims but whose real but hidden agenda is to spread the Shiite religion among the youth of *Ahlus-Sunnah wal-Jamaa'ah* who are not firm-rooted in their knowledge of the pure truth.

They want to lead the youths into having doubts about the Qur'aan and the Sunnah; to lead them from their sure belief in the righteousness of the Companions into insulting and cursing them and regarding them as apostates and from having good opinion of every Muslim who believes in the oneness of Allaah into regarding the life, property and honor of such a Muslim as violable.

They want to mislead them from the truth to falsehood and from guidance to error through 'mischievous and deceptive means; but never shall falsehood be able to prevail over the truth. Allaah says,

وَقُلْ جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً

"And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i. e. Satan or polytheism) has vanished. Surely! Batil is ever bound to vanish." (**Al-Israa 17:81**)

Cause of debate:

I am strongly convinced that engaging in any debate with the Shiites is useless because of their notoriety in lying. They regard lying as an act of worship and an integral part of their religion. Therefore, argument with a people such as these is mere wasting of time.

There was a young man from among *Ahlus-sunnah wal-Jamaa'ah* who has good manners but little knowledge. As a result of his little knowledge about the books of *Ahlus-sunnah wal-Jamaa'ah*, he felt into the hands of the Shiites who were able to penetrate his heart and mind and attack his pure belief through their deceptions and shrewdness. They pretended to love him and they showered him their artificial generosity so much so that he was driven into believing that they were the best of all people in terms of religion and manners.

After they had won his confidence, they told him about pure and righteous members of the Prophet's household. They convinced him that they were the supporters of Imam 'Ali - may Allaah be pleased with him - the Prophet's cousin and son-in-law, whom he selected as his brother and placed him in relation to himself as Prophet Haaroon was to Prophet Moosaa - peace be upon them. They added that it was this same Imam 'Ali about whom the Messenger of Allaah, blessings and peace of Allaah be upon him said, "O Allaah, be a friend to him who befriends him and be an enemy to him who shows enmity to him."

They also convinced the young man that they - the Shiites - alone are the lovers of al-Hasan and al-Husayn, the chiefs of the youth of Paradise and their mother, the leader of the women of Paradise.

All the above left our young man in little doubt that the Shiites were the angels of truth that Allaah sent to him to guide him.

The confused youth and the cause of his confusion

The well-mannered young man came to me in my first meeting with him. He addressed me saying:

"I am seriously confused. And 1 wished that I was not born into this world!"

I told him: "Take it easy. For, Allaah's mercy encompasses all things. He commanded us not to lose hope in His mercy." I kept on allaying his fears though I knew that he was suffering from a great depression that I had not yet uncovered.

He said: "I have heard good things about you and I come to you that I may find succor with you. I think well of you, though Allaah has the better knowledge about you."

I said: "Allaah willing, I am ready to listen to whatever you have to say. Please, feel free to share your feelings with me. Perhaps, you will find the solution for your confusion, insha Allaah. It is He Whom we seek for help."

He said: "For some time now, I have come to know a young Shiite man, whom I have been associating and working with. And we have come to trust each other. He would often tell me about members of the Prophet's household. In fact, I have been overwhelmed by his fervent love for them. Why shouldn't it be so since every Muslim is required to love them?! This in accordance with Allaah's injunction,

قُل لَّآ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى

"Say (O Muhammad (peace be upon him)) "No reward do I ask of you for this except to be kind to me for my kinship with you." (**Ash-Shooraa 42:23**)

And The Messenger's saying, "None of you believes until I am dearer to him than his father, children and all people."

It follows then that the Prophet's family should be dearer to a Muslim than his own family. So, I became more attached to this Shiite youth, in spite of all that I know about the Shiites that they are an erroneous people. His love for me noticeably increased so much so that he would come to me and put himself at my service with his car. He has really bought me over with his generosity.

In the beginning, he would often tell me about good things that I used to think that the Shiites did not believe in. He would tell me about his passionate love and that of the entire Shiites for the Mesilenger of Allaah, blessings and peace of Allaah be upon him and members of his household. He would inform me about the Shiites' love for Faatimah, the Prophet's daughter and the leader of the women of Paradise about whom he said, ""Behold! Faatimah is part of me. He who hurts her hurts me and he who

hurts me hurts Allaah.'" He would tell me about his passionate love for al-Hasan and al-Husayn, the chiefs of the youths of Paradise. He would make me understand how deep the love he and all the Shiites have for Imam "Ali, the Prophet's brother, friend and son-in-law is.

I would have no objection to all this because; deep in my heart, I love all the above-mentioned personalities and I told my friend: We also love all these personalities. And he would keep quite, though grudgingly.

The relationship between us waxed stronger and stronger; and he would take me to his friends who were also like him: extremely well-mannered and enormously accommodating and hospitable. I was enthralled by their manners that I had a feeling that these individuals should not have been humans. They should have been angels walking on the surface of the earth! If I requested anything, I would find it next morning in my house; if I wanted to go to anywhere, they would all offer to take me there in their cars.

Meanwhile, they gave me a beautiful book in which I hardly found anything of the falsehoods of which the Shiites are accused of. I can still recollect that book that made me start considering becoming a Shiite. It is the book titled: *'Ahlul-Bayt .. Maqamuhum, Manhajuhum, Masaaruhum'.*

The book is full of hadeeths classified as authentic by the scholars of *Ahlus-Sunnah wal-Jamaa'ah.* It calls unto loving, befriending and praising members of the Prophet's household. But it takes me little by little towards the belief the Shiites hold. It sometimes raises doubts and then removes them. According to that book, the Shiites believes in the Qur'aan and in the hadeeth and they honor and respect members of the Prophet's household. This is what is naturally expected from every Muslim who believes in the oneness of Allaah.

I asked my friend: Please tell me more about the Shiite sect. I have been hearing that it is an erroneous and perverted sect founded upon insulting and cursing the Prophet's Companions and regarding them as disbelievers, upon hating the *Ahlus-Sunnah wal-Jamaa'ah* and upon a belief that the Qur'aan had

been altered. But now, I could see that your books refute all these allegations. Please tell me about Shiite, may Allaah have mercy on you!

My friend then gave me a book titled, *'Al-Muraaja 'aat'*. I dedicated all my time to reading and rereading it. In the book, I was dazed at the confirmation of the great scholar Shaikh al-Azhar to all the proofs presented by this young Shiite man: Abdul-Husayn Sharafud-deen al-Musawi!

I was extremely happy about this book and I was wondering when the *Ahlus-Sunnah* would be able to produce a book like this. I could sense that the eluded but much needed rapprochement between the Shiites and Sunnah could easily be achieved if only our scholars could get rid of their ignorance of the reality of the Shiite religion. With the help of my friend, my understanding of unity among the Muslims narrowed into a belief that all the *Ahlus-Sunnah* must all become Shiites so that all of us will be in the ark of safety: the ark of the Prophet and the pure members of his blessed household.

I was in this situation for about four months during which my relationship with my Shiite brother became stronger and stronger. And I would follow him to all their religious symposia and gatherings. I wish I did not go!

You might be surprised at this last sentence: I wish I did not go! Yes!

It was my habit that whenever I heard the names of Abu Bakr and ‘Umar, to say: ‘*radiyallaahu anhuma*' [may Allaah be pleased with them]. This is because of the fact that, Abu Bakr is the Truthful one, the Prophet's companion in the cave and the second most important personality in Islaam. He is the father of ‘Aaishah, the Prophet's wife and mother of the faithful. And above all, he was the caliph of the Muslims.

As for "Umar, he was the second caliph in Islaam. With him, Allaah made distinction between truth and falsehood. Through him, Allaah strengthened Islaam and many lands were conquered. He was famous for his uncompromising support for justice [and his sternness against any kind of injustice].

That was my belief concerning these two righteous men.

But these Shiites had been very careful with me in the beginning. My friend would often tell me about injustices done to Imam ‘Ali and how he was deprived of his right to succession and rulership. But he would sense that I was not enthusiastic about that story until this fateful day:

I was in one of their gatherings and the name of "Umar al-Faarooq was mentioned and I said: *'radiyallaahu anhu'*. One of them scolded me: 'This [referring to 'Umar] is a disbeliever and an accursed apostate! Do not invoke Allaah's pleasure upon him.'

This statement was like a thunderbolt on me! I wondered how did this statement link up with their books which they showed me and which did not say anything unpleasant about the Prophet's Companions. I concluded that perhaps this man was only a bigoted extremist. But I was surprised to find out that all of them shared the same stand on 'Umar!

My friend then told me bluntly: 'Our creed is based upon allegiance and renunciation: to love the pure members of the Prophet's household and to renounce and hate all those who attacked them and usurped their rights.'

He went on lecturing me on how Abu Bakr and 'Umar jointly wronged members of the Prophet's household; how they humiliated' Ali, set his apartment in fire and struck his wife, Faatimah on her belly so hard that it led to miscarriage of her unborn baby and she herself later died from the pain of that attack. He continued telling stories of shameless deeds that even the meanest people could not even think of committing let alone eminent men like Abu Bakr and 'Umar.

To be sincere, my Sunni power of resistance - by this time - had already completely vanished. I believed all the tales they narrated about Abu Bakr and 'Umar, may Allaah be pleased with them that I started hating them, especially the story about the Prophet's purported attempt to write a will of succession for 'Ali and how 'Umar prevailed upon him not to do so.

With time and through often repeated stories about the Companions' alleged injustice against Imaam 'Ali and members

of his family, it became easy for me to hold bad opinion of them. And with repeated stories about the injustice wrought against other members of the Prophet's household especially, 'Ali's family that later culminated in the murder of Husayn, I could not help hating all those who are not Shiites.

That was how I became a Shiite wholeheartedly, believing things that would hitherto be impossible for me to believe: the Prophet's Companions were all infidels with the exception of few such as: al-Miqdad, Abu Dharr and 'Ammaar who were 'Ali's supporters. Therefore, the basis of the religion is to renounce all the Companions except these few ones. Why this shouldn't be so since they deprived members of the Prophet's household of their rights? It is therefore a fundamental of religion to insult and curse them.

However, I was not comfortable with this 'concept' of cursing the Prophet's Companions. Whenever I was with them, I would be impacted by their talks that were all emotional and sentimental stories that revolve around the alleged injustice done to 'Ali and the murder of Husayn - may Allaah be pleased them. They are nothing but repeated stories whose goal is to rouse your anger and hatred against those who perpetrated injustice against members of the Prophet's household and usurped their rights.

But whenever I am alone, I would tell myself: 'How could you dare curse Abu Bakr who was the Prophet's inseparable companion?! How could you dare insult 'Umar, in whose tongue truth was pronounced?! How could you have the audacity to insult 'Uthmaan, who compiled the Qur'aan and protected it against interpolations and discrepancy?! How could you dare curse all the Companions of the Prophet, blessings and peace of Allaah be upon him?! Can you still remain a Muslim after cursing all these eminent people?!'

I am really in a state of confusion the extent of which is known to Allaah alone. I am telling you this while wishing that I was never born or that I was long dead and forgotten!

I am really in a dilemma! I could be counted neither among the Shiites nor among the *Sunnis*. I am haunted by the belief of

Ahlus-Sunnah that I have held throughout my life, and by the Shiite religion in which I am living now! If I am in the company of these Shiites, I am inclined to the Shiite religion regardless of insults and curses that this creed demands against those who never deserved to be cursed. And when I am alone, I would prefer the path of *Ahlus-Sunnah* and the path of safety that demands loving all members of the Prophet's household and his noble Companions and invoking Allaah to be pleased with all of them.

Do you then have remedy for this confusion of mine? Can you please clarify the incontestable truth for me? If you decide to engage me in a debate, kindly permit me to speak purely from the Shiites' perspective; and please, do not have any misgiving towards me for that. For, I am looking for the truth from any source."

Remedy of the Confusion

My guest spoke while I listened with rapt attention. It was very clear that he had seriously fell victim to an obnoxious campaign orchestrated by well-funded Shiite organizations with the purpose of converting our youth to the Shiite religion and creating in them doubts about their beliefs. But we take solace in Allaah's words,

إِنَّ الَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّواْ عَن سَبِيلِ اللّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُواْ إِلَى جَهَنَّمَ يُحْشَرُونَ

"Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell." (*AI-Anfaal 8:36*)

Before I started whatever I had to say, I asked my guest whether or not there were others from among *Ahlus-Sunnah* who were in the same situation as he is and attended the Shiite gatherings. He answered that there were three other young men and that they had all embraced The Shiite religion.

This confirmed my suspicion that the strong Shiite propaganda machine had attained a very crucial extent. I was very sad with this phenomenon. For, how could falsehood be allowed to freely spread?! I then reminded myself that it was during the slumber of the truth and its supporters that falsehood reigns. I started pitying some of our deluded scholars who did not know the reality of the Shiite religion and its dubious activities.

I could realize that the uncertainties and misconceptions in which my guest was living could not be removed within such a brief moment. I told him: 'My brother, have you ever read any book of creeds written by our eminent scholars, scholars of *Ahlus-Sunnah wal-Jamaa'ah*?'

He said: "Frankly, I have not read anything of such. But I know the belief of *Ahlus-Sunnah wal-Jamaa'ah."*

I said: "Where did you learn it from?"

He said: "I have lived all my life among *Ahlus-Sunnah wal-Jamaa'ah* and listened to them. I also know about belief in Allaah, and in His Angels, Books, and Messengers. I also know about belief in pre-decree, its good and bad."

I told him: "These are pillars of faith and they are the foundations of a Muslim's belief. But do you think that your knowledge of these pillars is sufficient for you to decide which is correct between the way of *Ahlus-Sunnah wal-Jamaa'ah* and that of the Shiites?"

He kept silent for a while and then said: "You are right. This information is not sufficient to know which of the two ways is correct."

I then sensed that he was ready to show respect for knowledge and I was happy about that. In order to break the partition of arrogance that could stand between him and accepting the truth, I said: "'You should have read concise books written by our scholars such as *al- 'Aqeedah al- Wasitiyyah* by Ibn Taymiyyah, *al- 'Aqeedah al- Tahawiyyah* by Abu J a'far at-Tahawi and *Lum'ah al-I'tiqaad* by Ibn Qudaamah al-Maqdisi.

Our noble scholar wrote these concise books to explain the path of the Saved Group which the Messenger of Allaah, blessings and peace of Allaah be upon him and honorable his Companions followed. You should have read commentaries written on these books such as Muhammad Khalil Harras's commentary on *al-'Aqeedah al- Wasitiyyah*, Ibn Abil-'Izz al-Hanafi's commentary on *at-Tahawiyyah* and Ibn 'Uthaymeen's commentary on *Lum'ah al-I'tiqaad*. This would have made you adequately conversant with the *madh-hab* in which you were born before you could be able to make a comparison between it and other *madh-habs*. You should have also been familiar with the sayings of the erudite scholars of your *madh-hab* concerning the Shiite religion. For, they are indisputably more knowledgeable than me and you about errors and falsehoods of The Shiite religion. They are also more capable of dispelling misconceptions and lies that the Shiites incite against us.

With the above tools, you would be like a cavalry man who goes to the battlefield adequately armed. Without them, you would just be like a vulnerable armless blind man."

My guest looked at me perplexed, though he was listening to my words with rapt attention. I then asked him: "'Have you read the book *al- 'Awaasim minal-Qawaasim* by Abu Bakr ibn al-'Arabi?" He replied in the negative. I then said: "'If you had read the book, you would have relieved me and yourself."

I then asked him: "Have you read a booklet in refutation of the way of *ar-Rafidah* [the Shiites] by Muhammad ibn Abdul-W ahhab?" He also answered in the negative. I said: "If you had read it, you would have relieved me and yourself."

I asked him: "*Have you read Broad Aspects of the Foundations of Shiite Religion* by Muhibbuddeen al-Khateeb?" He answered in the negative. And I said: "If you had read the book you would have relieved me and yourself."

I asked him further: "Have you heard from a Sunni scholar who is an expert in disproving the claims of the Shiites and exposing their vicious beliefs such as Ihsaan Ilahi Zaheer?" He replied jn the negative, and I said: "Had you read his two great works in this

regard: *'Ash-Shee"ah was-Sunnah'* and *'Ash-Shee"ah wa Ahlul-Bayt'* your confusion would have metamorphosed into certainty, peace of mind, tranquility and happiness."

I then asked him: ""Have you read the book, *'Wajaa'a Dawr al-Majoos'* which exposes the real goals and evil intentions of the erroneous Shiites?" He answered in the negative. And I said: "If you had read the book, you would have be like an unsheathed sword against the Shiites who are the rejecters of truth; and you would have set aside a considerable part of your time to wage war against them."

My friend longingly asked me if I had all these books and I said: *"Alhamdulillaah,* I have them. Whenever you search for the truth, sincerely seeking the pleasure of Allaah alone, Allaah will make it easy for you. I have all these books with me, and we are going to read them jointly *insha Allaah*, if you have enough time."

My friend said: "I wished I had died and escaped from the confusion and doubts in which I am living now and you are asking if I had time?! I am devoting all my time to you until we arrive at the truth!"

I said: "*Alhamdulillaah*. O Allaah, Lord of Gabriel, Michael and Israafeel, Creator of the heavens and the heart, Knower of the Unseen and the Seen; it is You who judge between Your servants regarding that in which they disagree. Guide us by Your grace to the truth in which people disagree. For, surely, You guide those You will to the straight path."

I then move closer to my guest and told him: "The remedy of you confusion is easy with the permission of Allaah."

He said: "How?" I asked him whether he reads the Qur'aan and he answered in the affirmative. I then said: "Have you read Allaah's word,

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"*You are the best of peoples ever raised up for mankind*." (**Al 'Imraan 3:110**)?" He replied in the affirmative. I then said: "What did you understand from this verse?" .

He said: "What I understood there is that the Muslims are the best nation ever raised up for mankind."

I said: "May Allaah reward you with good. The followers of Muhammad are the best of all nations. They are the best of all people because they enjoin all that is good and prevent all that is evil. They believe in Allaah and they guide people to the way of *Eemaan*."

I then added: "The ones who have greatest right to this description are the Prophet's companions. They were the ones who bore the message of Islaam with the Prophet, blessings and peace of Allaah be upon him and fought on his side with their lives and wealth so that this religion could be spread and that people could be guided to the right path and believe in Allaah."

My friend agreed.

I went on saying: "But the Shiites claim that after the death of the Prophet, blessings and peace of Allaah be upon him, all his Companions apostatized except five who are: al-Miqdaad, Hudhayfah, Abu Dharr and ‘Ammaar who remained with ‘Ali - may Allaah be pleased with all of them. Is it then reasonable that of about hundred thousand companions who were with the Messenger of Allaah, blessings and peace of Allaah be upon him during the farewell pilgrimage only six men or thereabouts remained upon Islaam after his death?! Is it then reasonable that this is the best nation ever raised up for mankind?! If these companions were as described by the Imamite Shiites who are the rejecters of truth, it should then follow that they are the worst generation ever raised up for mankind; for, they apostatized and bargained away their faith!!!"

"Do you know, my dear friend, how the Shiites read this verse? They read it as: ‘You are the best *imams* ever raised up for mankind!’ Since they could not agree to the message of this verse, they resorted to this malicious distortion in order to be able to interpret the ‘imams' as ‘Shiite imams'."

My friend said: "But the Shiites believe in the Qur'aan as it was revealed and in its present form without any addition or omission. This is, at least, what they told me."

I said: "Wait a minute. It is no yet time for this. They only told you this in line with their concept of dissimulation [*taqiyyah*]. This concept is one of the basics of their religion. The one who does not practice it, his religion is null and void. In their corrupt belief, the more you practice dissimulation the greater your piety and religiosity. But this concept, according to the *Ahlus-Sunnah wal-Jamaa'ah*, is nothing but deception and hypocrisy. They deceive you so that you and others like you would not slip away from their hands. Their situation is as described by Allaah in His saying:

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ إِلَى شَيَاطِينِهِمْ قَالُواْ إِنَّا مَعَكْمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

'And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking.' (**Al-Baqarah 2:14**)

My brother, it is not yet time for discussing '*taqiyyah*' and whether they believe in the Qur'aan or not. We are now talking about their stand in respect to the Companions - may Allaah be pleased with them."

I then told my friend: "Have you read Allaah's saying,

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْراً عَظِيماً

'Muhammad (peace be upon him) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling

down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).' (**Al-Fat-hi 48:29**)?

This verse is one of the greatest proofs of the Companions' uprightness and sound *Eemaan*. For, here, Allaah describes them: *'and those who are with him* [i.e. the Prophet]'. His statement, *'severe against disbelievers*' is a reference to their strong and certain belief in Allaah. His saying, *'merciful among themselves*' is a commendation for them from Allaah. His saying, '*you see them bowing and falling down prostrate (in prayer)*' is an allusion to their worship. And His saying, '*seeking Bounty from A llaah and (His) Good Pleasure'* indicates that they were sincere in their acts of worship and they did not expect reward except from Allaah alone. These are the qualities of the Companions, as mentioned in the Qur'aan.

My friend, do you know those who are enraged when the Companions are mentioned?
They are the disbelievers as Allaah describes them in the Qur'aan: *'that He may enrage the disbelievers with them*'. Therefore, it is only disbelievers and the apostates who are enraged whenever the Prophet's Companions are mentioned!

Now, which of the two should be regarded as disbelievers: the Companions or those who are enraged when the Companions are mentioned? You have a decisive verse from the Qur'aan before you. It is now up to you to decide!"

My friend said: "Why did Allaah add in the same verse, *'and do righteous good deeds [among them*]'? His saying, *'among them*' is a proof that there are some from among the Companions who did not believe and who did not do righteous deeds."

I said: "May Allaah guide you! All the Companions were indeed noble and righteous people. They were all believers and pious. We all know that most of those who were with the Messenger of Allaah, blessings and peace of Allaah be upon him were sincere and righteous companions who fought along with him. There were also hypocrites known for their hypocrisy such as Abdullaah ibn Ubayy ibn Salool and his cohorts. So, the verse clarified that those who deserve Allaah's praise are the Companions who were sincere and righteous, those who raced to obey Allaah and His Messenger, blessings and peace of Allaah be upon him.

It should also be realized that the preposition "ص" in the verse, which is interpreted as '*from among*', does not, in the correct interpretation of the verse, apply to only a section of the companions. It is rather used to describe them as a class of people to the exclusion of others who are not companions.

Here is what the scholars of Tafseer have to say on this preposition:

"The preposition "ص" here is not to distinguish some companions from others. It is rather used to describe them all as a class of people. An example of this is Allaah's command:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

'So shun the abomination (worshipping) of idol, and shun lying speech (false statements).' (**Al-Hajj 22:30**) So, the word "ص" in this verse could not mean that only a part of idol worshipping is abominable and therefore, should be shunned. The meaning rather is: idol worshipping is a class of abomination that should be shunned. However, some scholars said that the word '*from among them*' in the verse refers to the shoot which the sown seed sends forth and they are those who enter Islaam. The shoot is, therefore, referred to in plural form '*from among them*' to allude to those who will enter into the religion of Islaam till the Day of Resurrection.'"

I proceeded: "Haven't you read Allaah's saying:

وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ

'And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.' (**At- Tawbah 9:100**)

Then who are '*the foremost to embrace Islaam*' if they are not Abu Bakr, 'Umar, 'Uthmaan, az-Zubair, Talhah, Sa'd, Sa'eed and Abu 'Ubaidah who are those given the glad tidings of Paradise?! Who are they if not the participants in the Battle of Badr and whose faith is attested to?!

The foremost men to embrace Islaam who are the Emigrants [Muhaajiroon] and the Helpers [Ansaar], and then those who followed them in righteousness are the ones who have attained Allaah's pleasure. He has prepared for them Gardens beneath which rivers flow. They will abide therein forever.

With this verse, is it then logical to think that the Companions, who were praised in such glowing tributes, would apostatize with the exception of only three, four or five?! [1]

Haven't you listened to Allah's saying:

لِلْفُقَرَاء الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ

[1] See: Tafseer Tabaree 26/115,166; Tafseer Qurtubee 16/295,296 and Tafseer Ibn Katheer 7/344

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلّاً لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

'*(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him)) Such are indeed the truthful (to what they say) .*

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'" (**Al-Hashr 59:8-10**)

These above three verses exemplify the perfect and complete way of refuting the allegations of the Shiites and the rejecters of the truth against the Companions.

The first verse praises the Emigrants [Muhaajiroon], describes them as truthful and sincere and shows Allaah's support for them.

The second verse praises the Helpers [Ansaar] and describes them as selfless and successful. The two verses, therefore, commend the Companions.

As for the third verse, it refused and repudiated the belief of the rejecters of the truth [the Shiites]. For, in it, Allaah emphasized that the believers who would come after the Companions shall invoke Allaah's forgiveness for themselves and for the believers who preceded them in faith and that they would ask Allaah not to put in their hearts any hatred against those who have believed.

Since the Shiites revile the Companions and declare them as disbelievers, they have practically excluded themselves from any of the three categories of believers mentioned: the truthful Emigrants, the successful Helpers and the forgiveness seekers who came after them and who have no hatred in their hearts against those who preceded them in faith."

I further made it clear to my friend that the third verse indicates Allaah's praise for the Prophet's Companions who accepted Islaam before and after the Conquest of Makkah and that Allaah promised both groups great reward.

I then asked him: "Now tell me, how could the Shiites regard it a religious obligation to revile, curse and declare as disbelievers the Prophet's earlier and latter Companions whom Allaah has promised great reward ?!!

Haven't you listened to Allaah's saying,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ

'Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (peace be upon him) and his Sunnah (legal ways)) a just (and the best) nation that you be witnesses over mankind.' (**Al-Baqarah 2:143**)

The Qur'aan was revealed to the Prophet, blessings and peace of Allaah be upon him that he may read it to his companions and to inform them they were the witnesses over mankind. Then tell me, how could these witnesses be apostates?! This is, indeed, the greatest absurdity!"

I said further, "In the Qur'aan, there are many verses, preceded by the phrase: ‘O you who have believed'. And I asked my friend, “Who were the ones the Prophet, blessings and peace of Allaah be upon him was reading these verses to?" He said, “To those who were around him." I then said, “Yes. Those who were around him were his companions. Then how could Allaah address them as believers? Who knows better about the Prophet's companions: Allaah or the Shiites?" I then said, “My friend, may Allaah give you happiness in invoking Allaah's pleasure on the noble Companions who conveyed the Qur'aan, the Sunnah and the legislations of Islaam to us. They were the ones who sacrificed their lives and their wealth that this religion might get spread and prevail."

"Dear Friend! But for the Companions - after Allaah's mercy - we would not have become Muslims today and our countries would not have practiced Islaam. Should the compensation for these great deeds then be insults, curse and accusation of apostasy?!! No Muslim would ever do this!"

My friend said, “No one can deny that the Qur'aan praised the Companions. But after the Prophet's death they changed, and they deprived Imam 'Ali of his right. They wronged him, set his house ablaze and struck his wife Faatimah, daughter of Allaah's Messenger in her belly. This resulted in her having miscarriage and eventually led to her death."

I told my friend: "Wait a minute! Where did you get these spurious and false narrations from? The recognized scholars of *Ahlus-Sunnah wal-Jamaa'ah* regard these stories as false. The authentic narrations are those that reported the mutual love and affection that were between the Prophet's Companions and 'Ali and members of the Prophet's household."

Then I would like to ask you: "What are the names of 'Ali's sons? Do you know that it was out of his love for his fellow companions, especially, the rightly-guided caliphs, that he named some of his sons after Abu Bakr, 'Umar and 'Uthmaan? Do you know whom 'Ali married his daughter, Umm Kulthoom to? He married her to the dearest person to him, 'Umar al-Faarooq!!

Do you know that 'Ali was the Judge of al-Madeenah during the caliphate of 'Umar? Do you know that he was keenest to give him sincere advice? When 'Umar wanted to lead the battle against the Persians by himself, it was 'Ali who advised him to stay at al-Madeenah because he was the pillar unto whom the Muslims would return; and that he should instead send someone he trusted to lead the army.

Do you know that Uthmaan played an important role in Faatimah's marriage to 'Ali?

Indeed, the mutual love that existed among the Companions was legendary that Allaah described them with such in His glorious Book:

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ

'Muhammad (peace be upon him) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves.' (**Al-Fat-h 48:29**)

A Muslim should, therefore, believe in the purity of the minds of all the Prophet's companions. For, it was the Prophet, blessing and peace of Allaah be upon him who nurtured and trained them under Allaah's protection. Could it then be acceptable that the Prophet of mercy and wisdom, who was sent to purify the entire mankind, would be unable to purify those who were around him? Allaah says about him,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

'He it is Who sent among the unlettered ones a Messenger (Muhammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and AI-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet

Muhammad (peace be upon him)) And verily, they had been before in manifest error.' (**Al-Jumu'ah 62:2**)

My friend said: "I agreed with you concerning the Companions. But there is a more important issue with is very fundamental in regard to the Companions. It is the issue of leadership and the explicit proof that indicated that 'Ali is the leader and the caliph [after the Prophet]. If this is proved correct, then we must agree that the Companions deprived 'Ali of his right; but if it is proved incorrect, then I will have to accept that you are right. "

I told him: "This issue is much easier than the earlier one. But I think we should study it through knowledge so that all the ambiguities related to it could be totally dispelled. I would like to acquaint you with what our scholars said about these misconceptions. After that, we can discuss whatever you like."

He said: "How is it possible to study the issue of contention between the Shiites and the Sunnah through knowledge as you claim?"

I got up and brought three books and then told him: "These are books I would like us to read together. After that, we can discuss the misconceptions."

He said: "I would like to ask for permission to leave because it is already late. Tomorrow - *insha Allaah* - I will be here with you until we arrive at the clear truth. But what are the three books."

I said: "*Al- 'Awaasim min al-Qawaasim*, by Abu Bakr ibn al-‘Arabi, *As-Sunnah wa ash-Shee'ah*, by Ihsaan Ilahi Zaheer; and *Ash-Shee'ah wa Ahlul-Bayt*, also by Ihsaan Ilahi Zaheer."
On the following day, my friend came with a small bag and told me: "I know that you live alone these days. So, I have taken a leave from my workplace so that I can devote my time to searching for the truth. Therefore, I am going to be your guest until I come out of doubt into certainty. With all praise due to Allaah, last night was the first time I would have a good night sleep for the past three months. This is largely due to the restored confidence I have in the Prophet's companions - may Allaah be pleased with all of them - and then the restored confidence I have in my faith and religion."

I told him: 'You are warmly welcome - not as a guest - but as the owner of the house. Have a rest for a while. After that, we can resume our study."

He said: "I have already had enough rest. Let us start our study with Allaah's permission."

I gave him the book *'Al- 'Awaasim min al-Qawaasim*, by Abu Bakr ibn al-'Arabi and told him: "You can read the book while I stay beside you. If anything is unclear to you, we can then read it together." And I watched him reading the book with total concentration.

The book is full of misconceptions raised by the Shiites concerning the Companions' stand after the Prophet's death and the articulate and convincing responses to these misconceptions.

My friend continued reading the book and occasionally would make me share his feelings about what he read. He would say: "Where was I in relation to this knowledge? Ibn al-'Arabi had really restored my life with this knowledge."

He then enthusiastically turned to me and said: "I have finished the first book. Where is the second one?"

I said: "No! That will be too much on you. Take a rest for today, and tomorrow, insha Allaah, you can read the second book." But upon his insistence on having the second book, I gave it to him and said: "Now, you mind is at peace concerning the Companions of the Prophet, blessings and peace of Allaah be upon him. This one alone is enough to destroy the false Shiite ideology. This second book will reveal to you the reality of The Shiite religion and the reality of its stand on the Qur'aan, the Sunnah, the Companions and the entire Muslims. And after realizing the truth about these Shiites, you will not help cursing them and denouncing their religion which explicitly goes against the religion of Islaam in all aspects."

My friend started reading the pages of the second book *'Ash-Shee'ah was-Sunnah'* by Ihsaan Ilahi Zaheer, striking his hands with one another in amazement when he realized the falsity of the

beliefs of the Shiites[2] and what they had been hiding from him all these past months.

He was totally absorbed in reading for the next two consecutive days. Nothing would stop him except the obligatory prayers and short naps. During these two days, he finished reading the three books.

After finishing the books, his mind changed towards his friends of yesterday. He now realized that he was only being honored by the Shiites as a hunter would honor his prey. He realized the havoc that the Shiite concept of dissimulation wreaks on simple-minded Muslims. He then started renouncing and cursing them. And he would say: "It is safer for me to curse these Shiites than to curse and insult Abu Bakr, 'Umar, 'Uthmaan and the rest of the noble Companions! And far they are from deserving curse!"

My friend then got ready to leave. He hugged me, thanked me and asked me for admonition. I advise him to hold unto the teachings of the Qur'aan and the Sunnah, and to concentrate on the books of beliefs written by our recognized erudite scholars. I also warned him that these Imamite Shiites are sinful liars who should be preferably avoided, for they are hypocrites. Their hearts are perverted. They neither listen to the truth nor reason with it. They are as Allaah says:

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ

'They are deaf, dumb, and blind, so they return not (to the Right Path).' (**Al-Baqarah 2:18**)

A debate comes unexpectedly

After two days, my friend unexpectedly came to me to tell me that one of the Shiite scholars was expecting me for a debate concerning Ahlus-Sunnah and the Shiites as to which of the two is on the correct path. I could see that he was in hurry. I wanted

[2] The Shiites referred to here are the 'Al-Imamiyyah Al-Ithnaa 'Ashriyyah'. They are the most erroneous of the Shiite sects.

to confirm the matter and I asked him to tell me about what had happened. But he said: "Right now, there is a young man from the side of the Shiite scholar in front of the house, waiting for us. There is no time for discussion now."

I told him: "This is not what we agreed upon. My admonition for you was that you should keep away from them. We did not agree that you would take me to them."

He replied: "But you have to proclaim the truth! You need to expose their falsehood!"

I told him: "This people have perverted heart. I surely know that they neither desire truth nor will they follow it if it is shown to them. Arguing with them is mere waste of time."

But my friend insisted that I must go with him saying that my debate with them would benefit him. So, I got dressed and went with them to the place of debate.

We arrived there and I found myself in a large open square full with people. It was like an academic symposium. At the front row of this courtyard was a man wearing a black turban and black robe. He was sitting on a sofa large enough to sit three persons. Other people were sitting on the floor beneath him. I then realized that he was their leader who wanted to debate with me.

The man stood up, welcomed me and made me sit beside him. He then started his speech thus:

"We were discussing about the *Imaamah* [right to leadership] and how it is a fundamental aspect of the religion that the Messengers should not be indifferent to. It is a principle that should not be left for the generality of the people to avoid differences in religion that can lead to mischief and corruption in the land."

He then turned to me and said: Is it then reasonable that the Prophet, blessings and peace of Allaah be upon him should die and leave his Ummah just like that without appointing for them a leader who would succeed the Prophet, manage the affairs of the Ummah and lead them to the land of safety?!

Let me give you an example: Assume that a driver of a large bus that is full of people drove the bus from the beginning of a

journey. He exerted all his energy to drive the bus throughout the desert until he arrived at the safe road. Then he was tired and wanted to take a rest. Is it then reasonable that he should leave the bus there without appointing a skilled driver who would drive the bus to the land of safety? The answer is, definitely, no!

This then shows us that the matter of 'leadership' is a fundamental one that no Messenger should be indifferent to or leave for the masses to decide, thereby causing differences of opinions. Hence, there is no issue more important in the religion than 'the leadership' through which this religion can be preserved, differences can be averted and stability can be achieved. "

My Response was in following Points:

One: All praise is due to Allaah. Peace and blessings be upon the Messenger, his household and companions. It is really shocking that in these days when people from all over the world are speaking and boasting about political, social and ideological freedoms they have achieved through principles such as: 'the right to elect their representatives in government" we still see some of us citing logical reasons for necessity of 'stipulating [and imposing] a leader'. I wonder how this argument can be logically supported, since it is fundamentally inimical to common sense?!'

The Muslim Ummah is not a flock of sheep on which a shepherd must be imposed. This Ummah is rather, by Allaah's blessing, the best of all nations. Allaah honored its sincere and believing members and made their affairs subject to mutual consultation among them. This is the perfect honor to the intellect with which Allaah blessed the upright man who knows Allaah, knows his religion and is aware of the welfare of his Ummah.

When Allaah describes the believers, He says,

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

'And they (conduct) their affairs by mutual consultation.' (**Shooraa 42:38**)

He rather emphasized His honor for them by commanding His Prophet, blessings and peace of Allaah be upon him to consult his followers. He says,

وَشَاوِرْهُمْ فِي الأَمْرِ

'And consult them in the affairs.' (**Al 'Imraan 3:159**)

The Messenger of Allaah, blessings and peace of Allaah be upon him is the keenest person when it comes to respecting the Ummah's right to choose whoever it deems suitable to lead it in matters of religious and worldly affairs, and whoever it sees suitable to lead it to safety.

That is why we find the Prophet, blessings and peace of Allaah be upon him leaving them without imposing any particular person on them because he trusted their ability in exercising their God-given right to choose the most suitable person to lead them. However, he taught his companions qualities that must be found in a suitable leader, and he alluded that these qualities are found in Abu Bakr, though he did not leave any specific instruction as regards appointing him as the leader after him.

The Messenger of Allaah, blessings and peace of Allaah be upon him was never a king who issued orders, imposed restrictions and rescinded people's rights, abilities and their social, intellectual and political freedoms. He rather had great respect for the people and their rights. Allaah describes him as follows:

قَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

'Verily, there has come unto you a Messenger (Muhammad (peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (peace be upon him)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for

*the believers (he peace be upon him is) full of pity, kind, and merciful.' (***At-Tawbah 9:128**)

The keen observer of the Prophet's character will realize that, in most cases, his instructions in matters affecting the Ummah are based upon divine revelations. In the absence of divine revelations, he would resort to consulting his companions. Since there is not explicit evidence on succession in the Qur'aan that would make it mandatory for him to stipulate a particular person as his successor, this kind and compassionate Prophet had no choice but to respect the right and intellectual capability of the Ummah without having to interfere in these matters as the emperors and monarchs would do.

Two: The example cited by the lecturer concerning the driver and the bus is a distorted example. It suggests that the Messenger of Allaah, blessings and peace of Allaah be upon him did not leave his followers alone as a shepherd-less flock of sheep.

The fact is that, the Prophet, blessings and peace of Allaah be upon him left his Ummah in the state of being the best nation in terms of knowledge, understanding and manners. He left them with full knowledge that there are among them hundreds of potentially qualified and unique leaders who could lead them to the safety. He left them, having confidence in their ability to select their own representative who would lead them in implementing Allaah's law, upholding His religion and managing their own worldly affairs. And he was proved absolutely right.

The Muslims were unanimous in selecting the best one among them: Abu Bakr as-Siddeeq to lead them. He took a decisive stand against the apostates and defeated them. No any other person would have done what Abu Bakr did. If not for him - after Allaah, of course - only Allaah who would have been able to tell about the effect the crisis of apostasy would have had on Islaam and the Ummah.

Three: The Messenger of Allaah, blessings and peace of Allaah be upon him could have made a specific stipulation on Abu Bakr and had he done so, the entire Ummah would have agreed to his

selection. But after the selection of Abu Bakr, who would qualify to exercise this prerogative till the Last Hour?

Emphasizing the necessity of stipulating a successor is undoubtedly tantamount to calling for changing the Islamic caliphate to the rule of fatalism in which the Ummah will be deprived of all its rights under a religious disguise akin to the extent the Christians reached during the dark ages.

But the Messenger of Allaah, blessings and peace of Allaah be upon him - through Allaah's blessing - left the Ummah's rights untouched and made the concept of Shooraa [consultation] the basis for selecting the Muslims' leader. That is how the religion of Islaam, right from its dawn - and through Allaah's injunctions and prophetic teachings - affirmed these political, intellectual and social rights that are known to Western nations only after seas of blood were shed and after ages of darkness and oppression. But the westerners are today bragging about with these rights. If they had returned to the guidance of Islaam, they would have found greater and more authentic freedoms and greater honor that confirmed Allaah's saying,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

'And indeed We have honored the Children of Adam.' (**Al-Israa 17:7**0)

Four: If 'leadership' was a fundamental of religion, whose occupier must be stipulated - and we certainly know that Islaam is an everlasting religion that will abide till the Last Hour - is it then reasonable that the Prophet, blessings and peace of Allaah be upon him would leave the names of those who would be the leaders of the Muslims till the Last Hour unmentioned?! If we assume that he had mentioned their names, it is then logical that such all-important information might have escaped us?!

Then if the Prophet, blessings and peace of Allaah be upon him had mentioned a particular person as his successor, will those who came after him also have the right to appoint their successors?! This would have caused unfathomable corruptions.

For, then the Ummah will become coercively ruled like a flock of sheep.

Therefore, however much the rejecters of the truth try to support their argument logically, they would never be able to convince anyone but the simpletons.

If the Messenger of Allaah, blessings and peace of Allaah be upon him had - as you claim - explicitly mentioned his successor, could it be reasonable that all his companions would disobey him and hold a meeting after his death to select their leader?! We certainly deem the companions far above being disobedient to the Prophet's clear command. For, they are the ones whom Allaah is pleased with. Allaah described them as believers, righteous, truthful and sincere. He made them the best community ever raised up for mankind and made them the best companions any Prophet could have. Our belief is that they are too righteous to disobey the Prophet, blessings and peace of Allaah be upon him for, in their desire to please Allaah and His Messenger; they fought against their fathers, brothers and sons for the cause of Islaam. They abandoned the materials of this world for the hereafter and their dedicated their souls to Allaah's pleasure.

All evidences indicate that the matter of 'leadership' is not a fundamental of religion. It is rather a welfare issue. Allaah has given the Ummah the right to appoint whoever they deem fit to represent them in upholding the religion, caring for the interests of the Muslims and directing their political affairs.

The foundations of the religion are rather things that are successively and indisputably well-known. They are clearly defined in the Qur'aan, and the Messenger of Allaah, blessings and peace of Allaah be upon him noticeably focused on them in the Sunnah. These fundamentals can be summed up as follows:

- Belief in the Oneness of Allaah, His exclusive right to be worshipped and actualization of the meanings of 'Laa ilaaha illallaah' [There is no deity worthy of worshipped except Allaah].

- Exclusive obedience to the Prophet, blessings and peace of Allaah be upon him and actualization of the meanings 'Muhammad Rasoolullaah' [that Muhammad is the Messenger of Allaah].

- Belief in Allaah, His Angels, His Books, His Messengers and in the Last Day; and belief in Pre-decree - its good and the bad. These are the pillars of faith, without which one's belief can not valid.

- Performing of prayer, giving Zakaah, observing fasting in the month of Ramadaan and performing pilgrimage if one is able of doing so. These are the practical pillars of Islaam.

One will realize that Islaam lays great emphasis and strongly focuses on these foundations. As for the issue of 'leadership' I could hardly find any text that explicitly mentioned that it is one of the pillars of the religion.

Their leader responded: "The doctor - referring to me - has spoken extensively to establish his belief. The summary of his argument is: The Prophet, blessings and peace of Allaah be upon him left the responsibility of appointing the leader after his death to his Ummah and in order to actualize the concept of Shooraa.

But this is not true. For, the Prophet, blessings and peace of Allaah be upon him did stipulate that 'Ali should become the successor after him. There are ample proofs for this. Before I start mentioning these proofs, I would like to call the attention of the doctor to an important matter: Why is it that whenever you mention the Prophet you always say 'blessings and peace of Allaah be upon him' without including his family in the invocation? This is undoubtedly a defective invocation. For the Prophet, blessings and peace of Allaah be upon him had taught us to invoke blessing upon him and upon pure members of his household. "

The square was filled with a loud roar when their Sheikh said this and the audience said in unison: 'O Allaah, send blessings on Muhammad and on the family of Muhammad!'

I said smilingly: "O Allaah, send blessings on Muhammad and the family of Muhammad and the companions of Muhammad!"

Their leader angrily said: "Where did you get the addition 'and the companions of Muhammad' from. The invocation on the Prophet, as he had himself taught us is: 'O Allaah, send blessings on Muhammad and on the family of Muhammad.'

[A loud roar once again rented the air and the audience repeated in unison]: 'O Allaah, send blessings on Muhammad and on the family of Muhammad!'

I proceeded: "The matter does not deserve this fanaticism and unreasonableness. It is true that Allaah commanded us to invoke blessings upon the Prophet, blessings and peace of Allaah be upon him through His injunction:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً

"Allah sends His Salat (Graces, Honors, Blessings, Mercy) on the Prophet (Muhammad (peace be upon him)) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (peace be upon him)) and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum)." (**Al-Ahzaab 33:56**)

The hadeeth narrated that the format: ‘O Allaah! Send blessings and peace upon Muhammad' is defective, spurious and unauthentic. In fact, the clear text of the verse supports this format!

In spite of this, the Ahlus-Sunnah believe that the most complete invocation for the Prophet, blessings and peace of Allaah be upon him is:

Allahumma salli Alaa Muhammad, wa-ala aali Muhammad, kamaa sallayta alaa Ibraaheema wa-ala ali Ibraheema, innaka Hameedun Majeed, Allahumma baarik alaa Muhammad, wa-

alaa aali Muhammad, kamaa baarakta alaa Ibraheema wa-alaa aali Ibraheema, innaka Hameedun Majeed.

'O Allah, send blessings upon Muhammad and the followers of Muhammad, just as You sent blessings upon Ibraheem and upon the followers of Ibraaheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraaheem and upon the family of Ibraaheem. Verily, You are full of praise and majesty.' It is regarded an obligatory part of salaah [prayer]. Our love for our Prophet, blessings and peace of Allaah be upon him and members of his household is incontestable, and only those whom Allaah has obliterated their vision can deny it."

Their leader cuts in: "Where then have you got the addition ‘and his companion'? This invocation is a religious matter. We should not add to it from our opinions and desires."

I said: "May Allaah guide you! Allaah commanded His Messenger to invoke blessing upon his companions and we are emulating him in doing so. Haven't you heard the saying of Allaah,

وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَّهُمْ

'And invoke Allah for them. Verily! Your invocations are a source of security for them.' (**At- Tawbah 9:103**)

If, therefore, the Messenger of Allaah had been commanded to invoke blessing upon his companions, we - his followers - have greater reason to emulate him in that!"

There was a commotion in the audience. They would not agree that the companions deserve invocation of blessings. For, in the creed of the Shiites, the Prophet's companions were apostates!

I broke the commotion with this statement: "The lecturer had promised that he would bring many proofs that indicate that the Prophet, blessings and peace of Allaah be upon him specifically mentioned' Ali as his successor. I hope that he would kindly mention the most prominent of these proofs and their sources.

I would also like to call the attention of the lecturer to rules of debate that demand that proofs presented should be authentic, clear, straight to the point and decisive. They should be proofs that explicitly support your assertion that 'leadership' is a fundamental of the religion. And a fundamental does not need any exercising of personal judgment or deduction to be clarified. It should rather be as clear as sun - in the light of its proofs."

Their leader: "The first evidence is the hadeeth of *'Ghadeer Khum'*. This hadeeth is mentioned in your authorized books. This evidence alone is enough to establish the fact that the Prophet, blessings and peace of Allaah be upon him explicitly appointed ‘Ali as his successor."
At this point, I requested him to let me comment on the hadeeth when he finished quoting it.

He continued: "'When the Messenger, blessings and peace of Allaah be upon him was coming back from his farewell pilgrimage, the following verse was revealed to him on the 18th of Dhul-Hijjah:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ، وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ

'O Messenger (Muhammad (peace be upon him))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.' (**Al-Maaidah 5:67**)

The Prophet then halted at a place called Ghadeer Khum that lies between Makkah and al-Madeenah. He stopped there until those who were behind him caught up with him and those who had went ahead of him were called back. He then announced a congregational prayer. After he led them in Zuhr prayer, he addressed them. He said among other things: 'Didn't you know that I am closer to the believers than their own selves?' They said: 'Yes.' He said: 'Didn't you know that I am closer to every believer than his own self?' They said: 'Yes, Messenger of Allaah.' He then held 'Ali's hand up and said: 'O people! Allaah is

my friend and I am your friend. And whoever I am his friend, 'Ali is also his friend. O Allaah, be a friend to he who is a friend to 'Ali and be an enemy to he who is his enemy. Support whoever supports him and forsake whoever forsakes him. Love whoever loves him and hate whoever hates him.' He then said: 'O Allaah, be the Witness!' And they did not depart from that place before Allaah revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.' (**Al-Maaidah 5:3**)

The Messenger of Allaah then said: Allaahu Akbar for perfecting the religion, completing the favor, and for being pleased with my messengership and for' Ali's being the W ali.'

This event of Ghadeer Khum is, therefore, an explicit proof that the Prophet, blessings and peace of Allaah be upon him did stipulate that 'Ali should be the leader after his death. For he said: 'And whoever I am his Wali, 'Ali is also his Wali.' And 'Wali' here means leader.

The Prophet would not have stopped his companions and gathered them at Ghadeer if not to clearly announce to them that 'Ali is the leader after him. It should also be noted that it was only after this announcement that Allaah revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.' (**Al-Maaidah 5:3**)

I commented: "Our lecturer, in his presentation of his proofs, insisted on muddling up different narrations that the listener would think that they are all part of single hadeeth and not different narrations that came at different occasions.

This muddling actually contradicts the reality. It is nothing but a product of some people's fantasy in order to satiate their desire. It can be disproved in the following points:

One: Regarding the verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ، وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ

'O Messenger (Muhammad (peace be upon him))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.' (**Al-Maaidah 5:67**)

The authentic narration concerning the reason for its revelation is that, it was a habit of Allaah's Messenger, blessings and peace of Allaah be upon him that whenever he set out for any of his battles, he would assign some of his companions to guard him against the enemy. This situation continued this way until, one night, Allaah revealed this verse to him. He then tucked out his head from his tent and addressed his guards: 'O people, you can go. For, Allaah is protecting me.' Since the revelation of this verse, the Messenger of Allaah, blessings and peace of Allaah be upon him never took personal guards and relied on Allaah only for his protection.

It happened that, one day, a man came to the Prophet, blessings and peace of Allaah be upon him and told me: 'Give me your sword so that I can smell it.' The Prophet, blessings and peace of Allaah be upon him gave the sword to him. The man wanted to kill the Prophet, blessings and peace of Allaah be upon him with the sword but his hand started shuddering. That was how Allaah prevented him from carrying out his evil plan - in order to protect His Messenger, blessings and peace of Allaah be upon him.

So what is clear from the above is that the verse was revealed in the night and unto the Prophet, blessings and peace of Allaah be upon him while he was in his tent and on his bed. That is why Imaam as-Suyootee referred to the verse as 'this is a nightly and bed-time verse" inferring that it was revealed to the Prophet in the night and while he was on his bed.

If the scholars could be so accurate in pinpointing times of revelation of the verses, would it then be logical to think that they would forget to link it to the event of Ghadeer - in spite of their close connection - as claimed by the lecturer?! This is one.

Two: Regarding verse 3 of Soorah al-Maaidah, the authentic report concerning its revelation is that it was revealed on the Day of ‘Arafah during the Prophet's farewell pilgrimage. It was on Friday. This is the incontestable truth that all recognized scholars of the Ummah agreed upon and that is supported by authentic narrations from collections of al-Bukhaaree, Muslim and others. Taariq ibn Shihaab narrated: The Jews said to ‘Umar, "You (i.e. Muslims) recite a verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration.' ‘Umar said, "I know very well when and where it was revealed, and where Allaah's Messenger was when it was revealed. (It was revealed on) the day of ‘Arafaat, and by Allaah, I was at Arafaat.' Sufyaan, a sub-narrator said: I am in doubt whether the Verse: *'This day I have perfected your religion for you'*, was revealed on a Friday or not."[3]

These narrations indicate that the verse was revealed on the day of ‘Arafah. It was also known that this took places days before the event of Ghadeer. How could some people then claim that it was revealed at Ghadeer while all authentic narrations and all recognized scholars agreed that it was revealed days before the Prophet arrived at Ghadeer?!

---

[3] Reported by al-Bukhaaree in the Book of Tafseer (4606); and Muslim, Book of Tafseer (3017); there are other versions in which it was clearly mentioned that it was on Friday

The most astonishing part of the lecturer's muddling up of narrations is the assertion that it was revealed immediately after the Prophet, blessings and peace of Allaah be upon him had specifically mentioned 'Ali as his successor!! By Allaah! He never did so, neither was the verse revealed at Ghadeer Khum!!

Three: What really happened at Ghadeer Khum - according to the authentic narration - is that the Messenger of Allaah, blessings and peace of Allaah be upon him, after leading the people of al-Madeenah to their way, passed by a well called 'Khum'. It was located at a place between Makkah and al-Madeenah. According to his habit whenever he traveled, he would halt for rest at various places and wait for his companions who lagged behind. It was there that some people complained about 'Ali's strictness, though he was strict upon the truth.

The story about this complaint runs thus: When the Messenger of Allaah, blessings and peace of Allaah be upon him was going to Makkah for his farewell pilgrimage, he sent 'Ali to Yemen to collect the Zakaah. When he finished the collection of the Zakaah, he came to Makkah to join the Prophet, blessings and peace of Allaah be upon him in the pilgrimage while the Zakaah he collected was still with him. Along the way, the people who were with him wanted to avail themselves of some of the Zakaah but he refused to give them any thereof - because it was the property of the Muslim treasury. This stand of his made things difficult for his companions. And when they had the opportunity to meet the Prophet, blessings and peace of Allaah be upon him, they complained to him.

The Prophet, blessings and peace of Allaah be upon him saw that ‘Ali was right, so he endorsed his action. And in order to show the people that 'Ali was right to take the stand he took, he reminded people of Allaah and admonish them on the necessity of adhering to the Qur'aan and the Sunnah. He then commanded them to treat members of his household - including 'Ali - with kindness.

And in order to absolve 'Ali of any blame he said: 'He, to whom I am the friend, 'Ali is also his friend.' To emp'hasize his praise for

'Ali he said: 'O Allaah, be a friend to whoever befriends him and be an enemy to whoever takes him as enemy'.

This is what happened at Ghadeer Khum. 'Ali was the Prophet's appointee on the one-fifth of what is collected [*khumus*] and he appropriated it duly and justly. So, the Prophet, blessings and peace of Allaah be upon him saw that he should be commended and supplicated for, for this stand of his.

As for the additions and exaggerations which some people spuriously added to the Prophet's statement such as: 'O Allaah, help those who help him, forsake those who forsake him and let the truth move with him wherever he moves', they are unauthentic additions that the scholar had not paid, even, the least attention to.

Four: The last part of the hadeeth quoted by the lecturer is totally fabricated. Nothing of it is authentic. It is not true that the Prophet held up 'Ali's hand, neither is it true that verse 3 of soorah al-Maaidah was revealed on that occasion. Nor is the statement: 'Allaahu Akbar for perfecting the religion ... ' authentic. These additions are rather lies and darkness upon darkness.

Five: In spite of the distortion of facts perpetrated by the lecturer, his drawing inference from the Prophet's statement, 'He, unto whom I am the friend, 'Ali is also his friend', as an indication of appointing 'Ali as the successor is utterly incorrect.
This inference contradicts the Arabic language and contradicts the understanding of the Prophet's companions who are well-versed in the language. For, none of them or any of the recognized authorities in Arabic language made such an inference. According to the Sunnah and the proper understanding of Arabic language, the word '*maula*' means friend and supporter.

This is corroborated by the hadeeth narrated by Buraidah in which the Messenger of Allaah, blessings and peace of Allaah be upon him asked him: ‘Do you dislike ‘Ali?' Buraidah answered in the affirmative. The Messenger of Allaah then said: ‘He unto who I am a friend, ‘Ali is also unto him, a friend.'

Six: Even if we have to agree - for the sake of argument - that the word ‘*maula*' in the narration means ‘leader', as the lecturer would

have us believe, yet it does not constitute an explicit proof that ‘Ali should be appointed the ruler after the Prophet, blessings and peace of Allaah be upon him. For, an explicit proof is such as: ‘Ali is the imam after me', "Ali is the caliph after me' or ‘none except Ali should be my successor'.

Since you have mentioned earlier that ‘rulership' is a fundamental rule of your religion and fundamental rules of the religion can only be established through explicit proofs, this hadeeth cannot then be cited as the proof to back your claim, for it is not explicit.

The most we can infer from the hadeeth is that ‘Ali should be loved and regarded a friend. And this is what *Ahlus-Sunnah wal-Jamaa'ah* do. They love ‘Ali, invoke Allaah's pleasure upon him and regard his as the fourth of the rightly-guided caliphs."

Their leader: "You can leave that one. There is another textual proof on explicit appointment of Imam Ali as the successor after the Prophet, blessings and peace of Allaah be upon him. This proof is the ‘verse of wilaayah'. Allaah says,

إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ، وَمَن يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُواْ فَإِنَّ حِزْبَ اللّهِ هُمُ الْغَالِبُونَ .

'Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they are Raki 'un (those who bow down or submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.' (**Al-Maaidah 5:55-56**)

The scholars of Tafseer all agreed that this verse is revealed in respect to 'Ali who was praying and a beggar asked him for alms while he was in the bowing position. He removed his ring and threw it at him. So these verses were revealed on this occasion. In other words, the 'wilaayah' is exdusively meant for Ali after the

Prophet, blessings and peace of Allaah be upon him, because the verse was revealed in reference to his action."

I responded: "This evidence is much weaker than the one before it. If we agree - for the sake of argument - that it is authentic, there is absolutely nothing in it that suggests that Ali was explicitly chosen as the Prophet's successor. The verse and the narration concerning its revelation rather apply to all believers.

'*Walaa*' here means love and support, and did not, in any way, refer to who should be the caliph and ruler. Even if we agree that it means rulership - which is, of course, an outrageous interpretation as far as the language is concerned - the words of the verse came in plural form. And this means that it is applicable to 'Ali and all other sincere believers.

Another point is that the story, in itself, is questionable as far as chains of its narrators are concerned.

One other important point is that frequent external actions while one is in prayer invalidate the prayer. Prayer, in itself, is an act of worship that is needs total concentration. The one who is engaged in prayer should not preoccupy himself from other deeds, even if they are righteous. Since Imaam 'Ali is known as one of leaders of sincere, devoted and focused worshippers, his removing and tossing of the ring, while in prayer, are utterly imaginable, given his status.

And if we agree that the story was true, where then, in the verse, is the explicit mention of Ali's right to rulership after the Prophet?!

As you can see, there are different interpretations on the verse. There are some scholars - and they are in the majority - who are of the opinion that '*walaa*' here, means: love, friendship and support. And you interpreted it as 'leadership'.

Also, the fact that a verse was revealed on a particular occasion does not prevent being general in its application. Therefore, the verse is applicable to all Muslims who observe the things mentioned in the verse such as performing prayers and giving alms.

The truth is very clear and as such, this evidence is not suitable, implicitly or explicitly, to establish your claim that the Prophet, blessings and peace of Allaah be upon him appointed Ali as his immediate successor."

Their leader: Your scholars of Tafseer opined that the verses were revealed in reference to Ali. And we did not know anyone who gave alms while in the state of bowing in prayer except him. The verses did support his action and explicitly stipulated his leadership. The verses only came in plural form - though it was revealed in reference to the action of a single person - in order to encourage people to do righteous deeds to emulate their leader, Ali, whose prayer did not prevent him from giving to the poor and the destitute."

I responded: "The hadeeth that mentioned that Ali gave away his ring as sadaqah while he was praying is fabricated according to the consensus of the erudite scholars,[4] regardless of those who negligently mention it or write it in their books. Hence, you should not support what you regard as a fundamental aspect of your religion which you give preference over prayer, fasting, Zakaah and Hajj with a forged and fabricated hadeeth!

The difference between me and you is the exact text of the verse. And the verse, in its text, contains nothing about Ali neither does it contain any allusion to his purported right to rulership after the Prophet, blessings and peace of Allaah be upon him. The message of the verse is that friendship, alliance and support should be given only to Allaah, His Messenger and to those who sincerely believe in him, perform prayer, give Zakaah and worship Him with humility."

Their leader: "You can leave that one. There is another proof that explicitly stipulated that Ali's right to leadership. It is the hadeeth of Manzilah [position] in which the Messenger of Allaah, blessings and peace of Allaah be upon him said to Ali, "Are you not pleased that you are to me as Haaroon was to Moosaa? It is only that there is no Prophet after me. And I must not go without you being my successor."

---

[4] Ibn Taymiyyah declared this in his book ‘Daqaaiq at-Tafseer 1/104

This hadeeth is authentic according to the opinion of your scholars. And the explicit mentioning of Ali as the successor is clear to everyone. The hadeeth affirmed that Ali occupied all positions that Prophet Haaroon occupied in relationship to Prophet Moosaa - peace be upon them - with the only exception of Prophethood.

Haaroon was Moosaa's minister and companion. And he was his deputy when he was away. This is clearly supported by the text of the Qur'aan that tells us that Moosaa said:

وَاجْعَل لِّي وَزِيراً مِّنْ أَهْلِي، هَارُونَ أَخِي. اشْدُدْ بِهِ أَزْرِي، وَأَشْرِكْهُ فِي أَمْرِي

'And appoint for me a helper from my family, Harun (Aaron), my brother. Increase my strength with him, and let him share my task (of conveying Allah's Message and Prophethood).' (**Taa Haa 20:29-32**)

And Allaah answered his supplication with His words:

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى

'*Allah said: You are granted your request, O Moosaa (Moses)!'* (**Taa Haa 20:36**)

The Prophet's statement 'And I must not go without you being my successor' is therefore, the greatest proof on explicit appointment of 'Ali as the Prophet's successor."

My response: ‘The version of the above narration that is regarded as authentic by our scholars is the Prophet's statement, 'Are you not pleased that you are to me as Haaroon is to Moosaa? It is only that there is no Prophet after me.’[5]

---

[5] This hadeeth is narrated by AI-Bukhaaree in the Book of Merits of the Companions (3706); and Muslim in the Book of Merits of the Companions (2404)

But your statement, 'And I must not go without you being my successor', it is falsely attributed to the Messenger of Allaah, blessings and peace of Allaah be upon him. It is not at all authentic neither should it be cited as proof.

The hadeeth in all its authentic narrations is connected to a famous story: The Prophet, blessings and peace of Allaah be upon him was heading to Tabuk to fight in the way of Allaah and he commanded all the people to go out with him. He assigned 'Ali ibn Abi Talib to stay behind and take care of women and children. And no one else among the men stayed behind but the hypocrites, those with excuse and the infirm.

Imam Ali - out of his love for Jihad and the Prophet's company - was crying and complaining for being assigned to the care women and children. The Prophet, blessings and peace of Allaah be upon him then said those words in order to comfort him and to show him that his requesting him to stay behind was not because he did not want him to keep his company - as the hypocrites claimed - but out of his strong confidence in him. This is the story about the hadeeth of the 'position'. And it does not entail any stipulation of Ali's leadership.

As for your statement that this hadeeth conferred on Ali all statuses of Haaroon except the prophethood and your claim that the hadeeth implies that Ali should be the Prophet's successor and the most qualified person to be the leader after him, the hadeeth indicates none of these claims because of the following reasons:

One: Haaroon died during the lifetime of Prophet Moosaa, so he did not succeed him in leadership. It was Yusha’ ibn Noon who succeeded him. This is indisputable.

Two: Prophet Moosaa only appointed Prophet Haaroon to stand in for him as the leader of the Jewish nation when he, alone, went to meditate with his Lord. As for the case of Prophet Muhammad, blessings and peace of Allaah be upon him, he went in the company of all his companions and he only appointed Ali to take care of women and children.

Three: The Prophet, blessings and peace of Allaah be upon him had on different occasions assigned a number of his companions to manage the affairs of al-Madeenah when he was absent. This indicates that he did not assign Ali each time he was out of al-Madeenah, and as such, the hadeeth cannot be cited as an explicit proof that Ali should obligatorily be regarded as the Prophet's successor during his lifetime and after his death.

Four: The Prophet's statement to ‘Ali for a specific reason, which is to soothe the hearth of Imam ‘Ali for being left behind to take care of women and children.

An important observation:

The Messenger of Allaah, blessings and peace of Allaah be upon him would, on some occasions, liken some of his companions to some Prophets. Would that mean that such companions are like those Prophets in all aspects?!

It is authentically reported that the Prophet, blessings and peace of Allaah be upon him likened Abu Bakr to Prophets Ibraaheem and Eesaa - peace be upon them. He also likened 'Umar to Prophets Nooh and Moosaa. And it is known that Prophets Ibraaheem, Eesaa and Nooh are all higher in status than Prophet Haaroon, for they are Prophets of Resoluteness [*Ulul- 'Azm*].

It follows then that this hadeeth just indicated a merit of Imaam 'Ali as there hadeeths that mentioned the merits of other companions, and not any allusion to his right to succession.

The explicit text is when the Prophet, blessings and peace of Allaah be upon him makes a declaration such as: 'Ali is the ruler after me', 'Ali is your imam [leader] after me' or 'I have appointed Ali as my successor over you'. This is an example of an explicit text. As for the hadeeth of 'position', it cannot be regarded as explicit text."

Their leader - already wet with perspiration -: "I have already told you the clear-cut evidence at the end of the hadeeth which your scholars recorded in your recognized books. Your Bukhaaree recorded it in his 'Saheeh' which, according to your belief, is like the Qur'aan. The text is what the Prophet, blessings and peace of

Allaah be upon him told 'Ali: 'And I should not go without appointing you as my successor'".

I said: "The text reported by al-Bukhaaree and others did not include this trumped up addition that is falsely attributed the Messenger of Allaah, blessings and peace of Allaah be upon him, according to Shaykh al-Islaam Ibn Taymiyyah. This fabricated addition also contradicted the Prophet's deeds. For, he had assigned other people besides 'Ali to manage the affairs of al-Madeenah in his absence. On an occasion, he sent Ali to Yemen and he himself remained in al-Madeenah. When he was going on his farewell pilgrimage, he took Ali along with him and assigned another companion to manage the affairs of al-Madeenah in his absence. How could he then say, 'I should not leave without appointing you as my successor'?! This is indeed a clear contradiction!

As for your claim that we treat Saheeh al-Bukhaaree as equal to the Qur'aan, I need to tell you very clearly that we - the Ahlus-Sunnah wal-Jamaa'ah - never liken anything to the Qur'aan. Our only belief is that the hadeeths of Saheeh al-Bukhaaree are all accepted in view of the exceptionally painstaking and meticulous conditions that Imaam al-Bukhaaree followed in verifying each and every hadeeth of his collection."

Their Leader: "But there are certainly some hadeeths in Saheeh al-Bukhaaree whose fabrication is clear. Yet, you claim that all the hadeeths of the collection are authentic!"

My response: We need to be focused in our discussion. What we are discussing is the clear-cut and explicit proofs on the right of 'Ali to leadership immediately after the Prophet's death. You claimed that there are so many proofs to support this but yet, you have not given a single one.

As for your claim concerning hadeeths of Saheeh al-Bukhaaree, this will be discussed later - if Allaah wills. Then you will know the extent of the authenticity of the hadeeths of his collection, their exceptional accuracy and the extent to which we - the Ahlus-Sunnah - are proud with the sciences of hadeeth, knowledge of the chain of transmitters and sciences of *al-Jarh wat- Ta'deel*

through which Allaah preserved and guarded the Sunnah of the Prophet, blessings and peace of Allaah be upon him through centuries, against the lairs and forgers."

There was an uproar in the gathering and their leader motioned to them with his hand that they should be quiet. He also signaled to the person in charge of recording the proceedings of the symposium to stop and that the microphones should be switched off.

He then suddenly changed his method that had been hitherto characterized with courtesy into aggressiveness. He might have discovered that practicing dissimulation is not workable with people like me.

Their leader: "It seems the doctor - referring to me - is an expert in twisting the proofs. He insisted on twisting clear proofs on the right of Imam 'Ali to leadership after the Prophet, blessings and peace of Allaah be upon him and persisted on denying him the right that Allaah gave him and which the Prophet, blessings and peace of Allaah be upon him commanded that he should be given. But this is not the first time an injustice would be done to Imam 'Ali. Before, he was deprived of his right, his wife [Faatimah] az-Zahraa was beaten so cruelly that she had a miscarriage and later died and her sons were killed and al-Husayn was slaughtered like a goat .... "

He was saying all this in a sad tone. When I noticed that he no longer had interest in debating with me and I felt that his interest had shifted into talking to his Shiite audience, I did not want the debate to end like that.

I interrupted: "Excuse me. I think the search for the truth should be through proofs and evidence and not through emotions and tales."

Someone from the audience: "Can't you see that we have been enduring you for a while? Can't you see that we have been magnanimous with you? Can't you see that we have been good hosts to you?!"

I said: "I did not come to you as a guest. You invited me for a debate and my presence here was only in response to your invitation."

Their leader [to me]: "Do not be incensed by what our friend said. He did not mean to hurt your feeling."

I said: "No problem - all praise is due to Allaah. Please go on giving me the rest of the proofs that explicitly mention the rights of 'Ali to rulership immediately after the Prophet's death."

Their leader: "The proofs are many. But I am going to give you one more evidence perhaps Allaah will open your heart for the love of Imaam 'Ali and other members of the Prophet's household. The evidence is *'Aayah at- Tat-heer'* and Hadeeth of *'al-Kisaa'* .

The Aayah is Allaah's saying:

وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

'Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (peace be upon him)) and to purify you with a thorough purification.' (**Al-Ahzaab 33:33**)

All scholars of Tafseer agreed that those who are meant by members of the family are: Ali, Faatimah, al-Hasan and al-Husayn. This is also agreed to by your authorized narrations.

Umm Salamah, the Prophet's wife narrated that the Prophet, blessings and peace of Allaah be upon him commanded Faatimah [his daughter]: 'Bring your husband and your sons to me.' When she brought them, the Prophet, blessings and peace of Allaah be upon him then threw on them a Fadak-made garment and then placed his hand upon them and said: 'O Allaah, these are members of Muhammad's family. Bestow Your blessings upon the family of Muhammad as You had done upon the family of Ibraaheem. You are indeed Full of Praise, Mighty.' Umm Salamah said that she raised the garment to join them but

the Prophet, blessings and peace of Allaah be upon him pulled her by her hand and said: 'You are already blessed.'

The verse indicates that evil deeds and sins had been removed from members of the Prophet's family. And the hadeeth indicated that members of the Prophet's family are: Ali, Faatimah, al-Hasan and al-Husayn. Since Allaah has removed evil deeds from them, this means that they are infallible and, by virtue of their infallibility, they have more right to rulership than others."

My response: "It seems you have run out of your 'countless' proofs. That is why you are now citing as evidence texts that are absolutely unrelated to the point in discussion.

What is the relationship between the verse and the hadeeth that you have just quoted and explicit mentioning of 'Ali as the leader after the Prophet, whereby the one who opposes it would be regarded as been unjust to 'Ali and, as a result, deserve to be condemned as an apostate?!

Undoubtedly, the verse you quoted was revealed in exclusive reference to the Prophet's wives, who are pure women - may Allaah be pleased with them. Let us have a keen look at these verses and study them closely.

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً. وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْراً عَظِيماً. يَا نِسَاء النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً. وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحاً نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقاً كَرِيماً. يَا نِسَاء النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاء إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَّعْرُوفاً. وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرا. وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفاً خَبِيراً.

'*O Prophet (Muhammad (peace be upon him))! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for AI-Muhsinat (good-doers) amongst you an enormous reward. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah. And whosoever of you is obedient to Allah and His Messenger (peace be upon him) and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karim (a noble provision - Paradise). O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (peace be upon him)) and to purify you with a thorough purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and AI-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.'* (**Al-Ahzaab 33:28-34**)

If we study the above verses deeply, we will realize that Allaah's saying, 'Allah wishes only to remove *Ar-Rijs* (evil deeds and sins)

from you, O members of the family (of the Prophet)', does not constitute an independent verse but a part of a verse that speaks about mothers of the faithful, the Prophet's wives. Then the succeeding verses continue speaking about them. This is the clearest evidence that the verse was revealed exclusively in reference to the Prophet's wives.

All praise is due to Allaah that this statement is only a part of a verse, and not a separate one, thereby denying the liars the opportunity to fabricate their lies.

This is the opinion of the Muslim scholars.

As regards the hadeeth of Kisaa, the utmost than can be inferred from it is that the Messenger of Allaah, blessings and peace of Allaah be upon him included Ali, Faatimah, al-Hasan and al-Husayn among members of his family so that they could also be covered by the divine blessing manifested in the removal of evil deeds and thorough purification.

That is why when Umm Salamah wanted to enter under the garment he told her, 'You are already blessed'.

As for the claim of some people that the Prophet's wives - may Allaah be pleased with them are not members of the Prophet's household, nothing could be farther from the truth. What is understood directly from the wordings of the above verses clearly repudiated this claim. And the Qur'aan is authority over every Muslim.

There is also another verse that indicates that wives are indeed among members of one's family. Consider Allaah's saying concerning Prophet Ibraaheem and his family, though the only member of the family he had then was his wife:

رَحْمَتُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

'The Mercy of Allah and His Blessings be on you, O the family (of Ibrahim (Abraham).' (**Hood 11:73**)

And also said about Prophet Moosaa – peace be upon him:

وَسَارَ بِأَهْلِهِ

'*And [he] was traveling with his family…*' (**Al-Qasas 27:29**)

Though the only person with whom he was traveling was his wife.

Observation:

There are authentic hadeeths in which families of al-‘Abbaas, ‘Aqeel and Ja’far are regarded as part of the Prophet's household. All these families are forbidden from taking charities after the death of the Prophet, blessings and peace of Allaah be upon him until the Last Hour.

In order not to have no misconception about the '*Aayah at-Tat-heer*', we need to note an important point:

If we agree - for the sake of argument - that Ali, Faatimah, Hasan and Husayn are the only members of the Prophet's family - though this is incorrect - nothing in the hadeeth explicitly indicated that Ali should be the leader after the Prophet, blessings and peace of Allaah be upon him. If this had .been true, then the rulership would need to be shared by the four: Ali, Faatimah, Hasan and Husayn. But not even a foolish person would have agreed to this.

There is also nothing in the verse or in the hadeeth that indicates the infallibility of these four people. The utmost indication is that they are purified from sins and evil deeds. Though, this does not mean that they could not be affected by forgetfulness, mistakes and misjudgments. Therefore, infallibility is something and purification from evil deeds is something else.

Another point of correction:

The lecturer, while presenting his proofs, falsely alluded that I do not love Imaam Ali and members of his household by saying: 'perhaps Allaah will open your heart for the love of Imaam Ali’.

I would like to say that we - the Ahlus-Sunnah - loved Imaam Ali, invoke Allaah's pleasure upon him, greatly respect him and regard him as the fourth of the righteously guided and guiding caliphs whose paths and practices we tenaciously hold unto.

Whenever we mention his name, we do so with great reverence and love. We also invoke Allaah's pleasure on all members of the Prophet's household - in the wider sense of the word. We invoke Allaah's pleasure upon the Prophet's wives, the righteous ones from the families of 'Ali, Ja'far, 'Aqeel and 'Abbaas who are all members of the Prophet's household.

However, what we regard as calamitous is to exaggerate in our love for them as the Christians do in respect to Prophet Eesa [Jesus] - peace be upon him - to the extent that this lead them to ascribing partners to Allaah in His Lordship and His exclusive right to be worshipped. Two groups had indeed missed the way in this aspect:

One: *The Nawaasib:* They are those who hated 'Ali, regarded him as apostate, believed in violability of his blood and hated noble members of his household. The Ahlus-Sunnah renounced this group. A passing reading of the books of Ahlus-Sunnah would attest to the fact that they love 'Ali and invoke Allaah's pleasure on him.

Two: *The Rawaafidh* [The Imamite Shiites]: These are a people whose exaggerated love for Imam Ali led them to raise him above his God-given status; a situation which he, himself, would not like.

This exaggeration led them to hate the Prophet's companions whom Allaah selected for him and to convey his message and support him. This exaggeration led them to hate the Companions and scorn them. It led them to accuse them of preferring the life of this world to the Hereafter and of depriving 'Ali of his right and committing injustice against him!!!

The situation of these people really surprised me. Who would be just if Abu Bakr and 'Umar - may.Allaah be pleased with them - were not just? Who would be just if Uthmaan - may Allaah be pleased with him - was not just?!"

There was a loud cry in the courtyard.

A man from the audience stood up and pointed to me, yelling: "Are you saying 'may Allaah be pleased with them' to these people who are apostates and changed the religion of Muhammad?!" He then turned to the audience and said: "How

can you leave this man invoking Allaah's pleasure upon these people without doing anything?"

Their leader tried to appease him and he requested him to sit down.

The man yelled again: "Sayyid, did you hear him insulting us?! No, we cannot endure this!"

Their leader - who was already very annoyed - got up and complained that it was too late and that he needed to go. I also said that I was already late and needed to go as well. But one of them requested that they wanted to continue the debate. Their leader then told me that the gathering would like to continue with the debate with me and that he had to go. He promised that there was going to be another session of debate between us and he went away.

After their leader had departed, most of the audience also left but around fifteen of their young men stayed back.

One of them said: "Doctor, Let us set aside the proofs mentioned by the Sayyid which you have adequately responded to. I want to ask you some questions:

I said: "Go on."

The questioner: "Who is the most knowledgeable of the companions?"

I answered: "Abu Bakr is the most knowledgeable of the companions.

The questioner: "What is your evidence?"

I answered: The Messenger of Allaah, blessings and peace of Allaah be upon him presented him to lead people in the prayer when he was in his last illness. And it is known that the most knowledgeable of the people should lead them in prayers. Therefore, presenting Abu Bakr as-Siddeeq to lead the Muslims in prayer is the greatest testimony from the Infallible Prophet, blessings and peace of Allaah be upon him that he was the most knowledgeable and the best of all the people.

The questioner: "Did the Messenger not say, 'I am the city of knowledge and Ali is its door'? This is strongest evidence that Ali is the most knowledgeable of all the companions."

I responded: "This hadeeth is not authentic, as far as we are concerned. It can therefore not stand as a proof."

The Questioner: "But this hadeeth is in your recognized books." I answered: "According to the Ahlus-Sunnah, the science of hadeeth is not a superficial science. It is rather a wide science on which innumerable books and works were written. Many of our scholars dedicated their lives to collect hadeeths and worked meticulously to distinguish the authentic from the spurious.

The books of hadeeth, according to our scholars, are of different categories as far as authenticity is concerned. The most authentic collections are those of al-Bukhaaree and Muslim. Mere mentioning of a hadeeth from any of these two great collections is enough for a Muslim to accept it.

They are followed by the four Sunan collections: At- Tirmidhee, Abu Daawood, An-Nasaaee and Ibn Maajah. Mere quoting a hadeeth from any of these collections is not enough to guarantee its authenticity until it is subjected to the rules of the science of hadeeth and decisions of the scholars of *AI-Jarh wat- Ta'deel.*

The next category is collections such as: Sunan ad-Daarimee, Saheeh Ibn Khuzaimah, Saheeh Ibn Hibbaan and Mustadrak of al-Haakim. However, mere quoting of a hadeeth from any of these collections is not enough to establish its authenticity until the degree of the same is explicitly declared.

Then we have Masaaneed [Encyclopedia of the hadeeth] that include the authentic, the weak and the fabricated hadeeths. When any of the hadeeths of these collections is being quoted, the degree of its authenticity should be mentioned.

In short, not all hadeeths recorded in our books could be cited as proofs. It is only the authentic ones that could be cited as proofs. The only hadeeths that could be quoted without mentioning the degree of their authenticity are those found in the collections of al-Bukhaaree and Muslim because; the entire Ummah accept all the hadeeths of the two collections as authentic.

In view of the above, the hadeeth you cited is not authentic.[6] Even if I agreed with you that the hadeeth is authentic, it does not necessarily mean that 'Ali is the most knowledgeable of all the companions. The most that could be inferred from the hadeeth is that' Ali is one of the gates of knowledge, and not the only gate. For, as it is known to all, every city has a number of gates and entrances, if not; it could have been rightly called a city. So 'Ali is only one of the doors of the city of knowledge. There are indisputably other gates, the greatest of which is Abu Bakr - may Allaah be pleased with him and the rest of the Prophet's companions. I have earlier told you that the most knowledgeable of a people has the greatest right to lead them in prayer, and the Messenger of Allaah, blessings and peace of Allaah be upon him commanded Abu Bakr to lead people m prayer in his last illness."

The questioner: The Prophet's command for Abu Bakr to lead the people in prayer is mentioned only in your book. We are not obliged to accept it."

I answered: "*Subhaanallaah!!* You cited a hadeeth and I agreed to discuss with you in the light of that hadeeth though it is not authentic and I am now quoting an authentic hadeeth that is in al-Bukhaaree and you are rejecting it?!! Now tell me: what is the criterion for knowing an authentic hadeeth, according to you Shiites?!"

The questioner: "We are not obliged to accept any of your hadeeths and we do not recognize them at all. I only cited it to you because I know you accept it as an authority."

I said: "*Laa hawla walaa quwata illaa billaah!!* Are you dismissing, with such a levity, the Prophet's hadeeth, a wisdom that emanated from the light of Prophethood meant to complement the Qur'aan and elucidate on its meanings, and dismissing with such a carelessness, the Sunnah for which our erudite scholars dedicated their lives to preserve?!!

---

[6] It is rather a fabricated hadeeth [mawdoo']. When I returned home, I search for the hadeeth and found out that Ibn al-Jawzi included in his book, 'Al-Mawdoo'aat' [Fabricated Narrations].

I definitely know that we are Ahlus-Sunnah because of our belief in the Prophet's Sunnah and I certainly know that you are 'the Raafidah' [Rejecters] because of your rejection and denial of the Sunnah. Now, my knowledge in this fact is strongly confirmed."

The questioner: "We [the Shiites] have our own hadeeths; and they are all from members of the Prophet's family, who are the rightful heirs to all knowledge. They are infallible and their knowledge is purely divine."

I responded: "Your goods, as far as the knowledge of hadeeth is concerned, is poor in quality. You are the farthest, of all people, from hadeeth and its sciences. You know absolutely nothing about sciences of hadeeths.

This is not my statement. It is rather a testimony from your own leaders and imams. They mentioned that your hadeeths are full of serious discrepancies that you hardly find a hadeeth without finding another one that is diametrically contradicting it. One of your muftis would declare the same thing as obligatory, forbidden, lawful, and disliked at the same time without any justification. These bizarre contradictions are the clearest proof that your hadeeths are spurious and falsely attributed to members of the Prophet's household who are rightly guided and guiders. For, discrepancy is a sign of falsehood. Allaah says,

وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفاً كَثِيراً

'*Had it been from other than Allah, they would surely have found therein many a contradiction*.' (**An-Nisaa 4:82**)

My brother! The difference between the knowledge of Ahlus-Sunnah about the hadeeth and their knowledge about it is as wide as the gap that is between the heaven and the earth. We are very proud - with all praise due to Allaah - that our hadeeths were reported from Allaah's Messenger, blessings and peace of Allaah be upon him by about four thousand of his noble companions who kept his company for more than twenty years and conveyed all his sayings, deeds, decisions, manners and his interactions with members of his household and the people to us.

They also conveyed to us the stories of his wars and dealings with non-Muslims, and every other minute and great aspect of his meritorious life.

It is from these four thousand companions that thousands of the *Taabi'een* [the generation that immediately came after the companions] learned the hadeeths and they, in turn, conveyed them to the erudite scholars who came after them until the entire Sunnah became documented in an exceptionally meticulous way that became, for us, a source of pride and superiority over all nations and over all deviant and erroneous groups.

As for you Shiites, your hadeeth is an unequalled comedy; for you take sayings of your imams as equal to those of the infallible Prophet, blessings and peace of Allaah be upon him who never talked out of desire but only what was inspired to him. This is, certainly, enormous misguidance. This is the source of great contradictions that abound in your religion. For, each imam has his independent sayings and decisions.

It is ironically saddening and amusing at the same time that you take the largest part of your knowledge from a two-year old boy, Muhammad ibn Hasan al-'Askari, whose very existence is seriously doubtful, even according to your own scholars!

Tell me, how can a reasonable person accept that your knowledge of hadeeth is learnt from a mythical two-year old boy?! How I wish the Shiites had taken their knowledge directly and verbally from the scholars! Rather they took it from tattered materials and papers hidden in a tree during the night and removed during the day!!

Can these fables that even small children could not believe stand as a viable chain of transmitters of hadeeths used in performing acts of worship to Allaah?!

Do you know why we are called' Ahlus-Sunnah'? It is because of our tenacious adherence to the guidance of the Prophet, blessings and peace of Allaah be upon him and his Sunnah. We are - without being pompous - the adherents and preservers of the hadeeth. We know its texts and chains; and we dwarfed all other people in this regard.

It is enough a pride for us that all our hadeeths is narrated from the noble companions whose main preoccupation is to memorize the Book of Allaah and the Sunnah of His Messenger, blessings and peace of Allaah be upon him. And they did not leave anything of his Sunnah unrecorded."

The questioner [interrupted]: "The knowledge of Imam 'Ali is greater than the knowledge of all these [companions]. And we possess the knowledge of Imam Ali."

I said: "We want to be reasonable and logical. Is the knowledge of one companion greater than the knowledge of four thousand companions?! In addition, Imam Ali did not accompany the Messenger of Allaah, blessings and peace of Allaah be upon him at all times. It is known that the Prophet, blessings and peace of Allaah be upon him would sometimes be alone with his wives who knew things about him that Imam Ali did not know. It is also known that he sent Ali to Yemen, and when he was going to Tabuk, assigned him to stay behind and take care of women and children. During this period, he was definitely not in the Prophet's company. How then, could he be more knowledgeable than the four thousand companions who were with the Prophet at all times?!"

The questioner: "But the Prophet, blessings and peace of Allaah be upon him gave 'Ali knowledge that he did not give to anyone among them!"

I responded: "This claim that the Prophet, blessings and peace of Allaah be upon him concealed some knowledge from his companions - though it is unlawful to conceal knowledge - is an insult to him. How could he have done so since it was to him that the following words were revealed:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَناً قَلِيلاً أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ وَلاَ يُكَلِّمُهُمُ اللّهُ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment, (**Al-Baqarah 2:174**)?!

The questioner: "Yes, Imam Ali has the mystic knowledge directly imparted from Allaah. He has infinite knowledge."

I said: "You see. You have contradicted yourself. This is an exaggeration you Shiites commit concerning the person of Imam Ali, an eminent companion and one of the most knowledgeable of the companions. This does not, however, mean that he had an exclusive knowledge that other companions did not have. This is indisputably attested to by all those who know his history.

Had he had knowledge of the unseen - as your scholars claim - what happened in the Battle of Siffeen would not have happened. The Khawaarij would not have been able to give him troubles and one of them would not have been able to assassinate him.

Then the Ahlus-Sunnah have Ali's knowledge and that of the other companions. As for you, you have missed the knowledge of all the companions. Even Ali's knowledge which you claim to possess, the fact is that you have missed most of his knowledge that are narrated by the sagacious scholars of hadeeth among Ahlus-Sunnah."

The questioner: "We have strayed out of our topic. My question is about the most knowledgeable one among the companions."

I said: "I have answered your question that the most knowledgeable companion is certainly Abu Bakr in view of his being appointed by the Prophet, blessings and peace of Allaah be upon him to lead the other companions in prayer in his last illness. "

The questioner: "Another question: Who is the bravest companion?"

I answered: "The companions are all brave. Bravery is a prominent attribute of the vast majority of them. Among the brave companions are Hamzah the Prophet's uncle, 'Umar al-Faruq, Ali and Khaalid ibn AI- Waleed."

When he insisted that I mention the bravest of them all, I asked him about the benefit he wanted to derive from that.

He kept quiet as if he was thinking and then said: "The bravest of all brave people is Imam Ali."

I responded: "If we assume - for the sake of argument - that Imam Ali is the bravest companion, what does that have to do with our topic?"

The questioner: "If follows then that he has the greatest right to being the leader. For, leadership necessitates bravery and courage."

I said: "We are talking about matters governed by Islaamic rules. We are not talking about bravery in isolation. If not, we should leave the religion and talk about 'Antarah ibn Shadaaad,' who was the bravest man among the Arabs. Brother, leadership needs knowledge, astuteness, experience, wisdom, gentleness, bravery and courage."

The questioner interrupted: "But Imaam 'Ali had all these attributes!"

I said: "Yes; even he had more! He deserved to be qualified with all good qualities. But there are some people who excelled him in them, and they are three. He is the fourth rightly guided caliph. We invoke Allaah to be pleased with him. We love and respect him more than you. But we do so within the framework of Sharee'ah without exaggeration or negligence. The consensus among Ahlus-Sunnah, including all the companions, is that the leaders who are rightly guided and the guiders are the four caliphs in the following order: Abu Bakr as-Siddeeq, 'Umar al-Faarooq, Uthmaan Dhun-Noorain and Abu Sibtayn 'Ali - may Allaah be pleased with all of them.

One from among the audience screamed: "Are you going to leave this man invoke Allaah's pleasure on the companions who are apostates and committed injustice against Imam Ali and wanted to kill him and set his house aflame?! Are you leaving this wolf to drag you into his path, and debating with him incontestable facts? Are you abandoning Faatimah the Prophet's

daughter while this man invokes Allaah's pleasure on those who harmed her and beat her up so cruelly that she had miscarriage and they set her house ablaze and wanted to kill her husband who is the Prophet's brother, cousin and successor?!"

He then faced me and said: Tell me. Are there not narrations from your books confirming this? You are all debating incontestable matters."

I responded: "The brother's statement includes a number of things that needs to be explained in some detail.

One: All narrations about threatening Imam 'Ali and beating up his wife are false. They should not at all be mentioned let alone cited as proofs for anything. These narrations are fabricated by the crisis-mongers and lairs in order to depict the Prophet's companions as primitive barbarians whose only concern was worldly materials, though they are actually too honorable to do that.

What is indubitably correct is the mutual love and affection that existed among all the companions, including' Ali. It is also a clear and authentic fact that Ali loved Abu Bakr and 'Umar and he would praise them and ask Allaah to be pleased with them. Nothing testifies to this more glaringly than his naming of three of sons after Abu Bakr, 'Umar and 'Uthmaan.

Another glaring evidence of this is that he was the judge of the city of al-Madeenah during the caliphate of 'Umar and his daughter, Umm Kulthoom from his wife Faatimah, was married to 'Umar.

It is an evident fact that Ali loved 'Uthmaan and greatly respected him. Indeed, Uthmaan's major contribution in paying the bridal gift of Faatimah is one of the most obvious signs of mutual love that existed between these two great caliphs. 'Ali would often recall this favor and he would ask Allaah to be pleased with 'Uthmaan.

Imam Ali also loved the Emigrants and the Helpers and he would praise them. This is evident is *Nahj al-Balaaghah*, a book that you reckon with, where Ali is reported to have said: 'The Shooraa [Consultation] belongs to the Emigrants and the Helpers.

Whoever they choose for the Muslims should be their leader and Allaah will be pleased with their choice.'

It is also mentioned in the same book that 'Ali would criticize his followers that they did not emulate the companions in their worship, piety, honesty and sincerity.

Therefore, all these facts unquestionably affirm that 'Ali respected and loved all the Prophet's companions and they also loved and honored him. Whatever is narrated in contrast to this is absolutely false and fabricated by the evil crisis-mongers.

The Prophet's companions whom he trained with the guidance of the Qur'aan and the Sunnah and upon wisdom and excellent example are too great to engage in those horrible things.

A man from the audience interrupted: "Do you regard *'Nahjul-Balaaghah*' by Imaam 'Ali as authentic?

I responded: *'Nahjul-Balaaghah*' is a book authored more than three centuries after the death of Imam 'Ali by Ash-Shareef ar-Radiyy without any known chain of transmitters. Its attribution to Imam Ali is greatly doubtful. The known fact is that more than a third of the book is falsely attributed to 'Ali and it is this part in which Abu Bakr and 'Umar were insulted and disparaged. We can decidedly conclude that this part was forged especially since it contradicted texts of the Qur'aan that praised the Prophet's noble companions."[7]

Another questioner: "When did Ali pledged allegiance to Abu Bakr?"

I answered: "After six months of assuming caliphate."

The same questioner: "Then why was Imam "Ali delayed his pledge of allegiance if it is true that there was love between them?"

---

[7] This questioner might have intended to use false narrations that are in this book against me. But when he discovered that more that a third of the book is fabricated he kept quiet. In spite of the fact that a considerable part of the book is falsely attributed to 'Ali, yet the Shiites revere the book and recognise it more than they recognise the glorious Qur'aan.

I responded: The fact of the matter is that Imam Ali was busy, along with "Abbaas and Zubayr ibn "Awwaam, preparing the Prophet, blessings and peace of Allaah be upon him for burial while the Emigrants and the Helpers convened and pledged allegiance to Abu Bakr as the caliph. So, "Ali was not pleased with that because he felt that he was left out and not consulted.

The questioner: "This means they conspired against Imam Ali and denied him his right. It shows that they were after leadership at all costs!"

I said: "Take it easy!! This conclusion is uncalled for. If you study the matter carefully, you will realize that Abu Bakr was right.

When the companions heard of the Prophet's death, they convened a meeting at *Saqeefah Bani Saa'idah* to appoint a new leader for the Muslims. They knew that Islaam could not be established without a leadership. When Abu Bakr and ‘Umar heard of that, they quickly went to the Saqeefah. On their way, they met Abu ‘Ubaidah ibn al-Jarraah, the Trustee of this Ummah, and the three of them went to the Safeefah.

When they arrived there, Abu Bakr reminded the Ansaar of the Prophet's hadeeth, 'The leaders shall be from Quraish'. He also reminded them that Allaah described the Emigrants as truthful and the Helpers as successful, and reminded then that He commanded the people to be with the truthful with His saying,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ

'O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).' (**At-Tawbah 9:119**)

The Helpers agreed with Abu Bakr who, in a quick attempt at killing a potential controversy in its cradle, suggested that either of 'Umar or Abu 'Ubaidah should be appointed as the new leader. But 'Umar answered him: 'As long as you exist among us, none of us would agree to be appointed the leader. Give me your hand and let me pledge allegiance to you.' That was how 'Umar and other companions who were present there pledge allegiance to Abu Bakr as the new leader.

The following day, all the Emigrants and the Helpers pledged their allegiance with the exception of' Ali and some members of the Prophet's household such as 'Abbaas.

'Ali was displeased that the decision was taken in his absence. But Abu Bakr was right. For, the matter of appointing a new leader was so important that it could not be delayed lest there would be a crisis whose extent would be known only to Allaah.

After six months, Ali's anger died down, so he sent to Abu Bakr informing him of his intention to pledge allegiance, which he promptly did. That was how the differences came to an end.

Is it then reasonable that we should be waging war against one another on behalf of two persons who had already settled their differences?!! This is strange indeed!!"

The questioner: "Did Faatimah pledge allegiance to Abu Bakr?"

I responded: "Take it easy! This is certainly a manifestation of serious ignorance on your part, which I least expected. Women are excused from personally pledging allegiance. However highly we respect Faatimah az-Zahraa, it should be made clear that she had nothing to do with the matter of leadership and caliphate.

Caliphate is a matter that needs intelligence, wisdom and courage. It is the responsibility of the wise and knowledgeable leaders of the community who know the right person for this position.

The women naturally give in to the dictates of their emotions, so they are not allowed to have a say in such an important matter. This does not, however, diminish the status of Faatimah. For, she remains the best woman in this world and the chief of the women of Paradise, in the Hereafter."

The questioner: "What then is the cause of disagreement between Faatimah and Abu Bakr?"

I responded: "The disagreement was not as you perceived it to be. For, you take that disagreement as a means of maligning and cursing the Prophet's noble companions. A disagreement could be due to different points of view in which each of the disagreeing persons would see that they are upon the truth.

The basis of disagreement between Faatimah and Abu Bakr was the issue of Fadak, which was a simple issue that should not have warranted disagreement in the first place."

The questioner: "No, it was not a simple matter. What Abu Bakr did was that he deprived her of her right and harmed her, in spite of the Prophet's saying, 'Faatimah is of me and I am of her. He who bothers her in fact bothers me and he who bothers me indeed bothers Allaah.' It is not a simple matter. It is a fundamental of religion and faith!"

I said: "Is this disagreement a fundamental of religion on the basis of which you call the Prophet's companions apostates?!

This is undoubtedly an absurd excessive transgression that could remove one from the fold of Islaam!

Then do you know when the Prophet, blessings and peace of Allaah be upon him uttered this word that you are citing as evidence? Do you know that he addressed it to 'Ali and not to Abu Bakr? You will come to realize this soon. Let us go back to the disagreement which you claim to be a fundamental of religion.

It was about a piece of land known as Fadak that the Prophet, blessings and peace of Allaah be upon him earned as his share of the booty during the campaign of Khaybar. When the Prophet, blessings and peace of Allaah be upon him died, Faatimah came to Abu Bakr asking for her share of her father's property. But Abu Bakr told her that the Prophet, blessings and peace of Allaah be upon him said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqah (to be used for charity). "

While telling her this, Abu Bakr swore to her that the members of the Prophet's household are dearer to him than members of his own family, and that he only needed to carry out the Prophet's instructions.

When she heard that, she was pleased. And there are authentic reports that he visited her before her death. Where then is the disagreement that the brother claimed to be a fundamental of religion?!

What then is Abu Bakr's sin in all this? Also if we thought over the matter deeply we would realise that Abu Bakr was also a stakeholder in the Fadak property because of the share of his daughter, 'Aaishah, who is the Prophet's wife. But implementing the Prophet's instruction is greater than this world and its materials.

Then I need to ask you a question: Why did ‘Ali not return the Fadak property to the Faatimah's children, Hasan, Husayn and Umm Kulthoom when he became the caliph if he was not convinced that Abu Bakr was right in his decision?!

Therefore, the matter which you depict as fundamental of religion was no more than a difference in points of view that ended with the dissenting party giving in to the truth. The first person to disprove your lie is Imam ‘Ali when he approved Abu Bakr's decision. For, Ali - may Allaah be pleased with him - is the farthest person from sycophancy, hypocrisy and weakness when it comes to the truth. .

As regards your claim that the Prophet, blessings and peace of Allaah be upon him said: ‘Faatimah is of me and I am of her. He who bothers her in fact bothers me and he who bothers me indeed bothers Allaah.' I do not know this hadeeth in this version. The version I know is: ‘Faatimah is part of me. He who disturbs her in fact disturbs me and he who offends her offends me.’[8]

As for the statement, ‘he who bothers me indeed bothers Allaah'. I think it is a dubious addition. And I think it is falsely attributed to the Messenger of Allaah, blessings and peace of Allaah be upon him. And Allaah knows best.

This hadeeth is a proof against the questioner. For, the Prophet, blessings and peace of Allaah be upon him did not address the statement to Abu Bakr but to ‘Ali who wanted to marry the daughter of Abu Jahl as a second wife. The Messenger of Allaah, blessings and peace of Allaah be upon him then said, ‘Faatimah is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy).' The Prophet then mentioned one

[8] Reported by Al-Bukhaaree 3110 and Muslim 3449

of his sons-in-law who was from the tribe of ‘Abd Shams, and he praised him as a good son-in-law, saying, 'Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allaah, the daughter of Allaah's Messenger and the daughter of the enemy of Allaah, (i.e. Abu Jahl) can never get together (as the wives of one man)." .

What then does the hadeeth has to do with Abu Bakr?!"

One of them: "Do you know Faatimah's grave?"

I responded: "The religion of Islaam has nothing to do with the graves of pious members of the Prophet's household. Our only obligation is to invoke Allaah's pleasure, peace and blessings on them wherever they are. It is in order to protect the belief in the Oneness of Allaah that traces of their graves should be hidden so that people would not be tempted to go there and do things that could seriously undermine the belief in the Oneness of Allaah in His exclusive right to be worshipped."

The same questioner: "Do you know the story of her death and who performed funeral prayer on her?"

I answered: "She died like any other human being and her husband performed funeral prayer on her."

The questioner: "Why did not Abu Bakr performed funeral prayer on her?"

I responded: "This is not a Jumu'ah prayer. It is funeral prayer. And in such a prayer, the strong opinion of the jurists is that the nearest relative of the death has the greater right to lead the funeral prayer on him or her - if he is knowledgeable. This is because; he is the most sympathetic with the dead person and he is likely to be most sincere in supplicating and seeking forgiveness for him or her. This is the view of many of our jurists."

The questioner: "That was not what happened. You are just being evasive!"

I said: *Subhaanallaah!* Anyway, evasiveness is better than insulting and cursing [the Prophet's Companions]. Now tell me what happened."

The questioner: "What happened is that when Faatimah knew that the time of her death was near, she had a bath and put on her shrouds and then lied down on her bed. She instructed her husband to secretly perform funeral prayer on her and to burry her in the night so that Abu Bakr would not have the chance to perform funeral prayer on her. For, she hated the prayers of this hypocrite."

I said: "I wonder how you people could be so ensnared, blinded and infatuated by every superstitious and fabled story, supportive of every exaggeration and looking for every means of disagreement as sincere people would pursue the truth and harmony!!"

Then I asked him: "Is it permissible to perform Fajr prayer before its time?"

He said: "No."

I said: "Because its time has not yet come."

I asked him further: "Is it permissible to perform ablution for Fajr prayer after Ishaa and then go to bed and wake up in the morning and perform Fajr prayer with that ablution?"

(All those who were present laughed) **and the questioner laughingly said:** "No. But what does this have to do with our topic?"

I said: "Why is it no permissible to perform ablution for Fajr prayer in the night though it would make you ready for the prayer upon waking up?"

He said: "Because sleeping would vitiate the ablution. So it is useless. "

I said: "This is the link. It is also not permissible to bath a person before he dies. For, death will vitiate that bath and another bath would become necessary after death. This is what your statement implies. You have nailed your own coffin. This is the first proof on the spuriousness of your hadeeth. Another proof is…"

[The man who had earlier abused me and threatened me then suddenly stood up and started shouting]: "This is a hypocrite! Didn't I warn that you should not engage in any debate with him? He is evasive like a wolf, twisting around, rationalising

and playing on you. He does not want the truth neither does he love members of the Prophet's family!! [Allaah then made him to utter these supplications:] O Allaah, raise him up in the company of Abu Bakr and 'Umar! O Allaah, raise him up in the company of these apostates and hypocrites!!"

I said [smilingly]: Amen! O Allaah, raise me up in the company of these pure and righteous people who are the leaders of the faithful, the best of all mankind after the Prophets and the leaders of the truthful, the martyrs and the pious!

Then the call was made for Fajr prayer. Thus did the debate that took nearly six hours end.

I then said: “It is time to go for Fajr prayer. But I would like to call your attention to an injustice which this man [I pointed to the vituperator, though I am sure that all of them are like him] had done to me. He wrongly accused me that I did not want the truth and accused me of hypocrisy - and I seek refuge with Allaah from hypocrisy and the hypocrites.

Allaah knows that I did not come here but only to show the truth and defend it. Had I been hypocritical, I would not have debated with you with all this sincerity, clarity and frankness. I would also like to tell you that, up till now, I have not had the opportunity to show you the truth which I believe. For, I had been answering your questions and dispelling misconceptions. I have not yet said what I wanted to say. Had I had the opportunity to say what I wanted to say, I would have shown you - with Allaah's permission - the clear truth."

My friend who had come to my house in the first place: "Talk, Shaykh. Say whatever you like and we will all listen. "

I said: "There is no sufficient time. It is already time for Fajr. I have to take permission to go and perform the prayer."

My friend: "Then suggest a time for continuation of the debate."

I said: "As you like, though I do not think the brothers are very enthusiastic about another meeting."

[But most of them declared that they were enthusiastically awaiting the next meeting].

We agreed that the next meeting should take place in the evening after Ishaa prayer and I stipulated that their leader who was with us before should be present. They assured me that he would be glad to come.

Chapter Two

The Second Debate and the Triumph of the Truth

I performed Fajr prayer and went to work. I came back after Zuhr and slept until the time of 'Asr prayer. For, I was fatigued by the wakefulness of the last night. I performed 'Asr prayer and slept again until the Maghrib prayer. I then perform Maghrib and 'Ishaa prayers and expected my friend who failed to turn up. I concluded that they had decided to cancel the debate.

On the following night after coming back from Ishaa prayer, my friend came and told me that the Shiites were waiting for me.

I got up and went with him to their gathering. When we arrived there, I realised that those who were present were almost the

same people who were there two nights before. When I noticed that their leader was not there, I inquired about him and I was told that he asked to be excused and requested them to go on with the debate promising that he would meet me soon. So we started the debate.

I said: "All praise is due to Allaah, Lord of all the worlds. Peace and blessings be upon the Prophet, and upon members of his household and his companions.

To proceed, the last discussion was characterised by you asking while I answered the questions. I would like you to allow me, in this session, to ask questions while you answer. I hope that the answers you are going to give will be frank and clear and not based on dissimulation, so that the debate can be fruitful."

One of them: "We have been frank with you from the beginning in order to let the truth manifest."

I said: "What is your belief concerning the Qur'aan?"

One of them: "It is the Book of Allaah."

I said: "I know that. Do you belief that there are alterations in the Qur'aan?"

The speaker: "The Qur'aan is divinely protected against any alteration."
I said: "Is there any addition or omission in the Qur'aan."

The speaker: "There is no any addition or omission in the Qur'aan."

I said: "Is this the standard belief of all the '*Imamiyah al-Ithna 'Ashriyyah*' [a prominent sect of Shiite]?"

The speaker: "Yes, that is the consensus among us."

I said: "What then is the rule concerning a person who claims that there is alteration in the Qur'aan, or that there are additions or omissions in it or that a verse thereof is written in contradiction to what was revealed?"

The speaker: "Such a person is a disbeliever."

I said [pointing to all those who were there]: "Do you all concur with the brother in what he said?"

The audience: "Yes, we and all the *'Imamiyah al-Ithna 'Ashriyyah'* concurred with him. All that is attributed to us that we believe that the Qur'aan is altered is untrue and false."

I said: "Then, let us keep this testimony in our minds. For, we will need it later. Now, tell me, what is your view about a Shiite imam who authored a book in which he quoted hundreds of narrations that support a claim the Qur'aan was altered. The book's name is *'Fasl al-Khitaab fee Ithbaat Tahreef Kitaab Rabb al-Arbaab'.* What is you're your view about this book and its author?"

The speaker: "The book is fake. It was rejected by the scholars of the Imamite Shiites."

I said: "What about the author?"

The speaker: “I do not know that. You can ask the Sayyid [their leader] when you meet him."

I said: "The matter is clear! The man claims tnat the Qur'aan is altered. And to support this claim, he wrote a book in which he tried - albeit unsuccessfully - to establish this claim. Moments earlier, all of you agreed that whoever claims that the Qur'aan is altered or that there is an addition or omission in it is a 'kaafir' [disbeliever]. Therefore, this man must be a disbeliever."

The speaker and the entire audience: "This question can only be answered by the Sayyid."
I said: Who is this scholar? He is Mirza Husayn ibn Muhammad an-Nuri at-Tabarsi. Do you know the reward he got for authoring this book? He got buried when he died, in your holiest site in the earth: Najaf.

This deed clearly indicates that the belief that the Qur'aan was altered is inherently rooted in your religion. If not, you would have declared him an apostate who should be executed and who did not deserve to be buried in Muslim cemeteries.

A man from the audience: "We told you in no uncertain terms that the Qur'aan is protected against any alteration. This should be sufficient for you. The man died a long time ago and was

buried. We do not need to revive issues that are not in the interest of the Muslims."

I said: "We are not talking about political matters. We are rather seeking for the truth within the framework of the Sharee'ah. And as long as all of us adhere to the truth, our search will definitely be fruitful.

I would therefore return to the issue of the Qur'aan and say: the problem is not in a book that Tabarsi authored. It lies in the fact that the book contains narrations directly quoted from your most authentic books such as *al-Kaafi* by al-Kulaini, which is your best, most ancient, and most authentic book whose author you greatly revere and call *'thiqah al-Islaam'* and whom you regard as the reformer of the *'Imamiyah al-Ithna 'Ashriyyah'* in the third century.

This Kulaini filled his above-mentioned book with narrations that claim that alterations, additions and omissions had occurred in the Qur'aan, that the companions - may Allaah be pleased with them - removed a third of the Qur'aan revealed in reference to members of the Prophet's family, that there is what is called *'Mus-haf Faatimah'* and that the real Qur' aan that includes even not a single word from the present Qur'aan will be brought by the 'Hidden Imam'.

It is very clear that al-Kulaini would not quote narrations he did not believe in. Can you then reject al-Kulaini's book *'al-Kaafi'*, which is your most essential reference book, as you have rejected *'Fasl al-Khitaab*' by Tabarsi? Can you dare call him an apostate in line with your claim that whoever says that the Qur'aan is altered is an apostate?!"

Someone from the audience [angrily]: "All these narrations are weak and unreliable. We are here in front of you declaring that the Qur'aan is not altered. What then is the problem?"

I said: We - who are present here - are not the problem. We are here searching for the truth. I am going to show you the stand of the scholars of *'Imamiyah al-Ithna 'Ashriyyah'* regarding the Qur'aan. The opinion of a sect is represented only by the declarations of its leaders and recognised scholars, and not by the view of ordinary members like me and you.

Let us leave aside al-Kulaini and his book, *al-Kaafi* which is the greatest Shiite work. Let us look at al-Qummi and his famous Tafseer.

AI-Qummi does not need any introduction. He was your most prominent sheikh in Tafseer and hadeeth, and his Tafseer is the most recognised Shiite Tafseer. In the introduction of this Tafseer, he claims that the Qur'aan was altered. He said: 'There are in the Qur'aan things that are in contrary to what Allaah had revealed.'

He then filled the book with narrations that claim that the Qur'aan was altered. An example .of this - though there are many others - is that when he was commenting on the verse 110 of soorah Aal-'Imraan where Allaah says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

'You {true believers in Islamic Monotheism, and real followers of Prophet Muhammad (peace be upon him) and his Sunnah) are the best of peoples ever raised up for mankind', al-Qummi quoted some of your 'infallible' imams as saying: 'How could they be the best people since they had killed the leader of the faithful 'Ali and his son Husayn? The correct version of the verse rather is: 'You are best 'irnams' - meaning the twelve imams of *'Imamiyah al-Ithna 'Ashriyyah'* - ever raised up for mankind.' Therefore, the verse is one of the verses altered in the Qur'aan.'

Can you then reject al-Qummi and his Tafseer, as you have rejected *'Fasl al-Khitaab'* by Tabarsi? And if you reject *al-Kaafi* and you reject al-Qummi and his Tafseer, you will then not have any book to cite as your authority, for these are the men who are the authorities in the madh-hab of *'Imamiyah al-Ithna 'Ashriyyah'.* Hence, you have two options: to follow these scholars in their opinion and agree with them that the Qur'aan has been altered or to renounce the entire madh-hab of *'Imamiyah al-Ithna 'Ashriyyah'*, because their scholars claim that the Qur'aan had been altered."

One of them: "Look, debate is not done in this manner! We are telling you that our belief is that the Qur'aan is not altered and

you are insisting that our belief is the opposite. I will bring you a book that will clarify our belief to you.

[He then asked the youngest person in the gathering to bring a book from the library. When the book was brought, he turned to me]. This is the book of 'Creeds' by Ibn Babawayh al-Qummi[9]. It confirms our opinion that the Qur'aan was not altered.

[He then opened a page and started reading], 'Our belief is that the Qur'aan which Allaah revealed to our Prophet Muhammad and which is in the hands of the people is as it was revealed ... Whoever claims that we have a belief that is contrary to this is a liar.'

This is the belief of all of us. Why then do we need to stir up controversies and arguments that are detrimental to Islaam?"
I responded: "No. These arguments are detrimental to the Imamite Shiites alone. For, they are the ones who claim that the there are alterations, omissions and additions in the Qur'aan."

Another person from the audience: "After we have read our belief to you, you are still saying this?! You are definitely interested only in argument and not in the truth."

I said: "The matter is not that simple. The belief that the Qur'aan was altered is the fundamental principle according to the *'Imamiyah al-Ithna 'Ashriyyah'*. All your scholars of Tafseer quote sayings from your 'infallible imams' that the Qur'aan was indeed altered. Your erudite scholar, al-Jazaairi also affirmed this in his book, *'AI-Anwaar'* that there are abundant and successive reports that there are alterations in the Qur'aan.

Do you know what 'successive' and 'abundant' mean? They mean: 'beyond any doubts'. AI-Jazaairi claimed that there are more than two thousand narrations and authentic reports indicating that there are alterations in the Qur'aan. Another of your eminent scholars, al-Majlisi also made the same claim, asserting that rejection of these narrations would necessitate the rejection of all narrations about" Imamah'.

---

[9]This Qummi is different from the other Qummi earlier mentioned.

And it is not unclear to everyone that rejection of all narrations about "Imamah' is tantamount to rejection of the Shiite religion in its entirety, especially the '*Imamiyah al-Ithna 'Ashriyyah'*. I am not cooking all this up. It is there in your books. I can show it to you if you like.

Now tell me, is it possible to reject all these more than two thousand "successive' and "abundant' narrations reported by your "reliable and infallible imams"?

Is it possible to abandon these narrations for the opinion of some "fallible' scholars as Ibn Babawayh? Indeed, what Ibn Babawayh wrote is nothing more than another method of dissimulation invented to deceive the Ahlus-Sunnah. And according to your belief, dissimulation is a principle that represents nine-tenth of your religion.

Therefore, we can never abandon the saying of your "infallible imams' for the opinion of a scholar who is vulnerable to errors. This word is not from me. It is rather from the seal of your erudite scholars, buried in your "holiest' Najaf: An-Nuri at-Tabarsi.

At-Tabarsi had repudiated Ibn Babwayh's claim and asserted that rejection of his opinion is easier than the rejection of the sayings of the "infallible imams'. He then added that Ibn Babawayh and others made this claim as a way of practicing taqiyyah [dissimulation] to deceive the common people. AI-Jazaairi also concurred with at-Tabarsi.[10]

By Allaah I wish I could believe that you did not claim that the Qur'aan was altered. For, doubting the authenticity of a single word from the Qur'aan removes one from the fold of Islaam. But, believe me. There are many factors that convince our scholars that you - the Imamite Shiites - certainly believe that there are alterations in the Qur'aan, however much you try to hide this belief. Some of these factors are:

---

[10]See: *Fasl al-Khitaab* by Tabarsi; and Al-Anwaar an-Nu'maaniyyah by AI-Jazaairi 2/257,258

- So many texts from your books clearly state that there are alterations in the Qur'aan.
- Your ill opinion of the Prophet's companions, though they are the ones who compiled the Qur'aan and whom Allaah praised in the Qur'aan. How could you then claim that you believe in the intactness of the Qur'aan and yet assert that the companions, who compiled the Qur'aan and conveyed it to us had apostatized?! You must either believe in the trustworthiness and praiseworthiness of the companions and the intactness of the Qur'aan or disbelieve in both. For, it is unacceptable to distinguish between the two intertwined issues."

[There was a loud uproar in the gathering, and most of those present disagreed with this statement.]

One of them volunteered to speak: "We [the Shiites] are not the only ones to claim that the Qur'aan was altered, there are also some among you [Ahlus-Sunnah] who believe that there are alterations in the Qur'aan. Your books confirm this."

I said: "*Subhaanallaah!* At the beginning of this debate, all of you unanimously claimed that you did not believe that the Qur'aan was altered. But after I had showed you quotations from your books that contradict you claim, you are now alleging that we also believe in the alteration?!!

For your information, you will never find in the books of Ahlus-Sunnah, in their vast multitude, the least indication that there is any alteration in the Qur'aan. This is because, the Ahlus-Sunnah are the custodians of the Qur'aan. They harmonize with the Qur'aan and the Qur'aan also harmonizes with them. The Qur'aan praises the companions and they also praise them; the Qur'aan commands them to love the Prophet, blessings and peace of Allaah be upon him and members of his household and they carry out this commandment; the Qur'aan praises the mothers of the faithful and they also ask Allaah to be pleased with them all. So they are with the Qur'aan wherever they are."

The speaker: "There are reports in your authorized books that 'Umar used to erase soorah al-Falaq and soorah an-Naas from the Qur'aan saying that they were not part of the Qur'aan."
[The audience applauded and breathed a sigh of relief.]

A pretentious speaker among them: "We have earlier on warned that we should not delve into this matter that is harmful to you and us and detrimental to Islaam. But you insisted on delving into it.

[He then ostentatiously said]: I suggest that we close his chapter completely and take up more important issues that can benefit us all."

I said: "No, by Allaah, I am not going to leave this issue until it is clearly clarified. When you failed to free yourselves from the belief that the Qur'aan was altered - a belief that most of your scholars hold - you now want to attribute the same belief to us so that we could have a share in that insult. How preposterous!

All the Muslims who are the followers of the Sunnah unanimously agree that all that is in the Qur'aan is Allaah's word with no addition or omission. They hold that anyone - whoever he or she may be - who claims that there is any alteration, addition or omission in the Qur'aan, even if it is a single letter, is an apostate who has removed himself or herself from the fold of Islaam.

You have access to books of belief written by our unique and sagacious scholars that do not, in any way, contradict this belief.

Then what would make us claim that the Qur'aan is altered?! It was our caliph, Abu Bakr who compiled the Qur'aan in consultation with 'Umar. It was our caliph 'Uthmaan produced copies therefrom [and sent them to the regions]. All these men are our guiders and the rightly guided leaders. What would then make us claim that there are alterations in the Qur'aan?!

As for you, you have every reason to hold a belief that there are alterations in the Qur'aan because you regard Abu Bakr, 'Umar and Uthmaan who compiled the Qur'aan as apostates; and your religion is based upon cursing and denouncing them.

We - the *Ahlus-Sunnah* - on the other hand, regard the Qur'aan as ours. It is our Book. So, it is impossible for us to claim that there is any alteration in it.

Let me go back to the claim of the brother that the 'Umar used to rub out soorah al-Falaq and soorah an-Naas from the Qur'aan script. I would like to give him correct information in this regard. The narration he referred to did not mention 'Umar - for 'Umar is too great not to know that the two soorahs were part of the Qur'aan. It is rather narrated from Ibn Mas'ood -' may Allaah be pleased with him. And this refutation from him was an individual judgment that no other companion concurred with him in.

The reason for this is that the Prophet, blessings and peace of Allaah be upon him used to have supplications which he recited for protection against evil eyes and other harmful things. But when the two soorahs were revealed, he abandoned all other supplications and recited them only. So Abdullaah ibn Mas'ood thought that the two soorahs were part of those supplications and not part of the Qur'aan.

This assumption was strengthened by the fact that he did not have an opportunity to hear the Prophet, blessings and peace of Allaah be upon him recite any of these two soorahs in prayer.

Above all, there are authentic reports that Abdullaah ibn Mas'ood later abandoned his opinion for that of the rest of the companions, companions any Prophet could have and the best of all people after the Prophets?!! When are we going to stop these fairy-tales that go against the Qur'aan which we claim to believe in?!!

Brothers, use your senses to ponder over these tales and lies that are insulting to 'Ali before any of the companions. There was nothing between the companions and Ali and members of his family but love. He had named his sons after Abu Bakr, 'Umar and 'Uthmaan. He married his daughter from his wife Faatimah to 'Umar. He was the judge of al-Madeenah during the caliphate of 'Umar and never hesitated to advise him sincerely.

He was always full of praise for the Emigrants and the Helpers, and would criticise his followers for not emulating the companions in their sincerity, worship and support for their religion.

He recognised the consensus of the Emigrants and the Helpers and believed that they held the right of allegiance. He believed that Allaah would be pleased with whoever they pledged allegiance to. ,

Brothers, all that is narrated concerning rows between the companions and 'Ali and his family was not worth the paper in which it was written. It is detrimental to Islaam and the Muslims and the majority of it is error, disbelief and transgression against the honour of the companions who are sincere and righteous believers.

Fear Allaah concerning the Prophet's companions and friends who believed in him, supported him and sacrificed their lives and wealth seeking nothing but Allaah' s pleasure.

Brothers, if not for the companions - after Allaah - we would not have known Islaam!"

The first speaker: "Leave that aside. Do you believe in al-Bukhaaree or not?"

I responded: "The most authentic book after the Book of Allaah is Saheeh al-Bukhaaree. The Ummah accept its authenticity, and its hadeeths are acceptable."

The same speaker: "There are hadeeths is Saheeh al-Bukhaaree which declared the companions as disbelievers and apostates and you are saying all its hadeeths are authentic."

[He went to the library and brought Saheeh al-Bukhaaree]

I said: Brothers, fear Allaah concerning Imam al-Bukhaaree. He served the Sunnah of Allaah's Messenger, blessings and peace of Allaah be upon him. Far be it from him that he should regard the companions as infidels while he had filled his collection with hadeeths on the merits of the companions!

The same speaker opened the book and offered that I read. I insisted that he should read. He then read: "Listen to the first

narration. The Messenger of Allaah, blessings and peace of Allaah be upon him said: 'There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them.' 'I will say: They are of me. It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me.'"

I said: "Did the Messenger of Allaah, blessings and peace of Allaah be upon him said, 'They are my companions'?"

The speaker [after looking into the book]: "He said, 'They are of me.'"

I said: "This hadeeth is a proof against you. You insist on misconstruing the hadeeth. It is known to you that the Prophet, blessings and peace of Allaah be upon him told Faatimah and Ali, 'you are of me', and he said the same thing about their sons.

So if you insist on your misconstruing of the hadeeth, his word, 'they are of me' applied to members of his household more than his companions.

But we - the Ahlus-Sunnah - do not subscribe to this misconstruction. For, we love and respect members of the Prophet's household and we invoke Allaah's pleasure on all of them. But you exaggerate in your love for some of them and you shamelessly disrespect others.

Nevertheless, the hadeeth in question neither refers to the noble companions nor to pure members of the Prophet's household. Rather, the standard belief according to the *Ahlus-Sunnah* including al-Bukhaaree is that all the leaders of the companions, including 'Ali shall be in Paradise, and that members of the Prophet's household, especially his wives who are mothers of the faithful and his daughters and grandsons, shall also be in Paradise.

The hadeeth does not, in any way, diminish the status of the companions or members of the Prophet's household. It is only meant to warn and exhort them not be distracted away from righteous deeds by the materials of this world.

If the hadeeth has to be avoidably referred to any group, it should definitely not be the Eminent Ten nor veterans of Badr or the participants in the Allegiance of Pleasure or the Emigrant who Allaah attests to their sincerity or the Helpers who Allaah calls the successful or even those who emigrated before the Conquest of Makkah and fought and those who emigrated thereafter. For, Allaah promised great regard for all.

The same speaker: "Leave that one. There is another hadeeth in which the companions were explicitly mentioned. [He then read]: The Messenger of Allaah, blessings and peace of Allaah be upon him said: 'On the Day of Resurrection a group of my companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, , You have no knowledge as to what they innovated after you left; they regressed (i.e. reverted from Islaam).'

I think this hadeeth is clear about the companions that they apostatised. The hadeeth, as you can see, is self-explanatory. And it is a proof against you."

[Those who are present supported their man. But I was able to compose myself, having full confidence in Allaah.]

I said: "What do you understand from the Prophet's saying, 'they regressed'?"

The speaker: "It means: they apostatised and reverted from Islaam to disbelief."

I said: "Who are the 'companions' who reverted from Islaam after the Prophet's death?"

The speaker: "All the companions except Imam 'Ali and his supporters. "

I said: "How many were they?"

He said: "They were many but I do not know their exact number."

I said: "You lied. Narrations from your authorised books indicate that they were only three: al-Miqdaad, Abu Dharr and Salmaan, and that 'Ammar initially turned away and then came back and that the fifth of them was 'Ali himself. After researching your

books, I found out that the companions whom who your narrations did not regard as apostates were some ten, at most."

The speaker: "I do not know what that has to do with the hadeeth!"

I said: "You will know now. Tell me: who are the leaders of the apostates?"

He said: "They are: Abu Bakr, "Umar, 'Uthmaan, Talhah and Mu'aawiyah."

I said: "Is that is what you understood from the hadeeth of al-Bukhaari?"

He said: "Yes."

I then said: "What you understood is then different from what al-Bukhaaree himself understood. He has recorded in the same book many hadeeths about the merits of all these companions and many others.

He has recorded the Prophet's saying about his companions, "The best people are my generation followed by those who came after them." This hadeeth confirmed the verse:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"*You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (peace be upon him) and his Sunnah) are the best of peoples ever raised up for mankind."*
And the verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً

"Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (peace be upon him) and his Sunnah (legal ways)) a just (and the best) nation." (**Al-Baqarah 2:143**)

The hadeeth is also supported by many verses in which the noble companions were praised and regarded as sincere and successful.

Not only that, Imam al-Bukhaaree recorded hadeeths in which Abu Bakr - whom you malign - is regarded as a truthful, righteous and pious leader. The Prophet, blessings and peace of Allaah be upon him said, 'If I had to appoint an intimate friend, I would have appointed Abu Bakr as my intimate friend. But he is my brother and companion.'

The Prophet, blessings and peace of Allaah be upon him also commanded that Abu Bakr be asked to lead the people in prayer when he was on his last illness. It was on this same occasion that he commanded' Aaishah: 'Call for me Abu Bakr and your brother that I may write a book. For, I fear that a covetous person might come forward and say, 'I deserve [the leadership].' But Allaah and the believers would prefer only Abu Bakr"

And about 'Umar, al-Bukhaaree reported, "There are men among the children of Israel who were given inspiration though they were not Prophets. If there were to be such a person among my Ummah, it would certainly be 'Umar."

And he reported another hadeeth on the merits of 'Umar. The Messenger of Allaah, blessings and peace of Allaah be upon him said: "While I was sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails.

Then I gave (the milk) to 'Umar.' They (i.e. the companions) asked, 'What do you interpret it as?' He said, 'Knowledge.'

AI-Bukhaaree recorded in his collection many hadeeths on the merits of the companions and he would invoke AIlaah's pleasure on them all. Therefore, his understanding of his hadeeths is absolutely different from yours."

The speaker: "We are not obliged to follow the hadeeths collected by al-Bukhaaree. For, we do not regard him as an authority. We are only citing his hadeeths as proofs against you because you regard him as an authority.

I said: "*Subhaanallaah!* You people are just like Jews who believed in a section of the Scripture and disbelieved in others. So, you should believe in al-Bukhaaree as a whole or reject it as a whole, if not you are among those Allaah refers to in His saying:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. " (**Al-Baqarah 2:85**)

The same speaker: We have our own narrations and hadeeths which we believe in and which were reported by our own scholars and taken from 'the knowledge of the members of the Prophet's family'. They are all recorded in our authorized books.
I said: Where are your so-called 'authorized books' in which more than two thousand narrations attribute lies to the Qur'aan? Is it then farfetched to except that similar spurious narrations might have been recorded concerning the Prophet's pure wives and commander of the faithful 'Ali and members of his household?!

Brothers, the one who could tell lies about the Qur'aan could definitely do so about just anything. If you are not ashamed to tell lies about the Qur' aan, then you can tell lies about any other thing with greater brazenness! The Messenger of Allaah, blessings and peace of Allaah be upon him had said, 'If you are not ashamed, then you can do whatever you like. ",

One of them [rather feeling incensed]: "Look. We have been tolerant with you, considering that you are our guest. But you are not acknowledging this and you are not using the proper method of debate."

I said: "What happened?! We are not in a fracas! We are in a scholarly debate seeking for the truth and every one is defending what he regards as the truth!

We are not here to flatter ourselves. We are here to show the truth through debate and presentation of proofs. Your colleague would cite al-Bukhaaree as a proof on one occasion and on another he would claim that he is not obliged to accept the hadeeth of al-Bukhaaree. He would accept some and reject some

as if Islaam is based upon his whims and caprice. Then who of the two of us is not using the proper methodology of debate?!"

The same person: "All right. Do not forget that you have not responded to the hadeeth in which it is explicitly mentioned that the companions have altered [the religion] and become apostates."

I said: "Yes, we are back at the scholarly debate. Go back to the hadeeth. Did the Prophet, blessings and peace of Allaah be upon him say, 'Most of my companions would come to me', or he said, 'A raht of my companions would come to me'?"

He looked up at the book and said: He said, 'a *raht* '."

I said: "Do you know what a '*raht*' means?"

He said: "No."

I said: In Arabic language, a '*raht*' means a number of people from three to ten. This indicates the fewness of those who would be prevented from reaching the Lake-Fountain. This contradicts your claim that most of the companions apostatized after the Prophet's death and that only a few of them remained upon Islaam.

This is in spite of the fact that the companioned numbered approximately 100,000 during the Farewell Pilgrimage of whom more than ten thousand are prominent and two thousand are elder companions.

Therefore, the hadeeth explains that a *'raht'* would be prevented from reaching the Lake-Fountain and you are claiming that it is only a *'raht'* that will reach it. What a contradiction!! You have categorically misrepresented the hadeeth!"

The speaker: "Now listen to the third hadeeth, which is the clearest proof that all the companions apostatized but only a few."

I said: "Go on reading the hadeeth, though I believe that it is impossible that the authentic narrations of al-Bukhaaree should contradict clear verses of the Qur' aan."

The speaker: "Al-Bukhaaree reported that the Messenger of Allaah, blessings and peace of Allaah be upon him said, 'While I

was sleeping, a group (of my followers were brought close to me), and when I recognized them, someone (an angel) came out and said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by AllIaah!' I asked, 'What is wrong with them?' He said, 'They turned apostate after you left. Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, someone (an angel) came out and he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by AllIaah.' I asked, 'What is wrong with them?' He said, 'They turned apostate after you left.' So I did not see anyone of them escaping except a few who were like camels without a shepherd.'

So the Prophet's saying, "So I did not see anyone of them escaping except a few who were like camels without a shepherd", indicates that very few of them shall be saved and they are 'Ali and his supporters.

I said: *Laa hawla walaa quwwata illaa billaah!* The desire circulates in the people of whims and desires as the blood circulates in the veins. This leads them to twist every proof that does not agree with their desire. AllIaah says,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight? Who then will guide him after Allah? Will you not then remember?" (**Al-Jaathiyah 45:23**)

Brothers, the clear verses of the Qur'aan testifies to the sincerity and success of the companions; that they would have the reward, that they would be given authority in this world and that they would have Allaah's pleasure on the Day of Resurrection.

Listen to Allaah's words:

وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ

'And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ' (**At- Tawbah 9:100**)

Who are the foremost to embrace Islaam if not Abu Bakr, 'Umar, Uthmaan, Talhah, Abu Ubaidah, Sa'd ibn Abi Waqqaas and Sa'eed ibn Zayd?!

Who are the foremost to embrace Islaam if they are not the earlier emigrants to Abyssinia?! Who are they if they are not Emigrants to al-Madeenah, the veterans of Badr and the participants in the Allegiance of Pleasure?!

Who are they if not the Helpers about whom Allaah says:

"And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. " (**Al-Hashr 59:9**)?

Brothers, an unbiased reflection on these verses will let us realize that they attest to the faith and righteousness of the generality of the companions, and that Allaah is pleased with them and has promised them Paradise and great victory.

Brothers, is it then reasonable - in the light of the above clear verses - to think that all the companions, with the exception of only five, apostatized?!!

Then, is this outrageous belief a suitable reward for a people who fought in the way of Allaah, conquered lands for Islaam and hoisted up the standard of Tawheed?,!! Or their reward should be to love them, make invocations for them and ask Allaah to forgive us and them and to make us join them in the Gardens of Bliss?!!

Listen to how Allaah describes the Emigrants and the Helpers among them:

لِلْفُقَرَاء الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلّاً لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him)) Such are indeed the truthful (to what they say).

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves even though they

were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. "(**Al-Hashr 59:8-10**)

In the first verse, Allaah describes the generality of the Emigrants as truthful. Is it then reasonable to think that a people whom Allaah describes as truthful would be liars, traitors or apostates - considering the fact that Allaah knows all that is hidden and apparent and has the knowledge of the unseen?!!

In the second verse, Allaah describes the Helpers as successful; and the real success is to die in the state of being a Muslim. Is it then reasonable to think that Allaah would testify to the success of a people who would later renounce Islaam and die as apostates?!!

In the third verse, Allaah praises the *Ahlus-Sunnah* who seek forgiveness for themselves and for those who preceded them in faith and denounce those who insult and curse the Emigrants and the Helpers and regard them as infidels.

Brothers, listen again to Allaah's word in which He promises all the companions, excellent reward:

لاَ يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكُلّاً وَعَدَ اللَّهُ الْحُسْنَى

"And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward)." (**Al-Hadeed 57:10**)

In the above verse, Allaah promised all the companions - those who spent their wealth and fought in the way of Allaah before and after the conquest of Makkah - excellent reward.

Now tell me: how could Allaah promise these companions excellent reward and yet you want to base your religion upon insulting and cursing these companions and regarding them as apostates?!! Are you claiming that you know better than Allaah?!!

Then listen to another verse:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحاً قَرِيباً

"Indeed, Allah was pleased with the believers when they gave their Bai'ah (pledge) to you (O Muhammad (peace be upon him)) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory." (**Al-Fat-hi 48:18**)

Do you know the name given to this 'pledge'? It was called 'the Pledge of Pleasure' because Allaah was pleased with those who participated in it and they were 1400 companions.

How could Allaah express His pleasure with a people while you regard the same people as apostates?! Are you claiming to know better than Allaah? Won't you reason?!!

Listen to another verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them

succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me." (**An-Noor 24:55**)

This verse shows that Allaah promised the righteous believers - with whose religion He is pleased - authority on the land.

A keen observer of the Prophet's companions would realize that Allaah gave them great authority on the land. They spread Islaam to all the comers of the earth and they ruled the land with the teachings Islaam. They worshiped Allaah alone and hoisted high the banner of Tawheed. All this indicates that Allaah was pleased with their religion, faith and righteous deeds. That is why he gave them authority in the land.

Brothers, many are verses started with 'O you who have believed'. When these verses were being revealed, their first addressees were the Prophet's companions. This implies that Allaah attested to their being believers. Then how could Allaah call them believers and you call them disbelievers, relying on superstitious and spurious narrations?![11]

As regard the hadeeth of al-Bukhaaree quoted above, I would like to add that understanding of a hadeeth should be in the light of the general texts of the Qur'aan and the Sunnah. The Qur'aanic texts clearly indicate that the companions are the truthful and the successful ones, and that they were the ones whom Allaah promised excellent reward and authority. Al-Bukhaaree also

---

[11] There are many hadeeths that show the excellent qualities of the companions. A prominent hadeeth in this regard is the Prophet's saying: "The stars are a source of security for the sky and when the stars disappear there comes to the sky, i.e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the Ummah and as they would go there would fall to the lot of my Ummah as (its people) have been promised." (**Reported by Muslim**)

reported hadeeths on the merits of the companions - both the Emigrants and the Helpers - and their excellences. A quick glance at the Book of the Merits of the Companions in Saheeh al-Bukhaaree would show us the status of the companions in the estimation of AlIaah and His Messenger, blessings and peace of AlIaah be upon him.

This general belief concerning the uprightness and excellence of the companions is the only basis through which all other apparently contradicting texts should be viewed. And when a deep study is undertaken, it becomes clear that there is no contradiction at all.

Someone may ask: What then is the meaning of the Prophet's saying: 'So I did not see anyone of them escaping except a few who were like camels without a shepherd'?

The answer is very easy. It is in many ways, the most significant of which is the following:

At the closer study of the clause, 'of them' and the entire context, we will realize that it refers to those who reneged. It follows then that those who reneged are a few individuals from among a large multitude of the Prophet's companions, and that from these renegades; only very few will be forgiven and saved.
And if one asks: who are those who 'would renounce their religion', according to the hadeeth?

The answer is: They are definitely not the companions who the Qur'aan and the Sunnah has commended as pure, righteous and successful and who were promised excellent reward and Allaah' s pleasure. They are rather Musaylamah the Liar and his cohorts who renounced Islaam after the death of the Prophet, blessings and peace of Allaah be upon him and whom Abu Bakr fought.

This is in addition to the fact that there were some individuals who pretended to be Muslims during the lifetime of the Prophet, blessings and peace of Allaah be upon him but were actually hypocrites unknown to the Messenger of Allaah, blessings and peace of Allaah be upon him. This clause might also apply to them.

[After I finished this clarification, their speaker closed Saheeh al-Bukhaaree, feeling dejected and sad. Sense of defeat could be vividly seen on the faces of his colleagues who were there.] And Allaah's word,

وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً

"And falsehood has vanished. Surely, falsehood is ever bound to vanish." (**Al-Israa 17:81**) exactly fits them.

This reminds me of Allaah's saying:

"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss." (**Al-Israa 18:82**)

[Their speaker then rose up to return the Saheeh al-Bukhaaree into the library while the others remain silent.]

A commoner from among them suddenly broke the silence and mockingly said: "Allaah is pleased with all the companions including even Mu'aawiyah?!"

I said: "I would like to ask you a question."

The commoner: "What is the question?"

I said: "Will you be pleased if your father is insulted?"
The commoner: "No."

I said: "Will you be pleased if your paternal uncle is insulted?"

The commoner: "No."

I said: "Will you be pleased if your maternal uncle, your mother's brother is insulted?"

The commoner: "No."

I then faced the audience and said: "None of us would be pleased to hear his maternal uncle being insulted, and Mu'aawiyah, who this man is mocking is the maternal uncle of the believers because he is the brother of the Prophet's wife, mother

of the faithful, Umm Habeebah Ramlah - may Allaah be pleased with her and all other mothers of the faithful.

In addition to this, Mu'aawiyah was one of the Prophet's scribes. He was famous for his deliberateness, magnanimity, intelligence and resoluteness. He is deservedly the best of all of the Muslim kings.

It was during his reign that Allaah gave honor and power to this Ummah. He established the first Muslim navy, Allaah's Word prevailed and the religion of Islaam triumphed over other religions.

The commoner [angrily]: "We cannot keep quiet while Allaah's pleasure is being invoked on Mu'aawiyah! [He faced me]. You can then invoke Allaah's pleasure upon Yazeed (son of Mu'aawiyah) also! Invoke Allaah's pleasure upon Yazeed now!"

I said: "The truth must be followed."

The commoner: "Which truth? You have actually rejected the truth!"

I said: "Wait a minute and let me finish my word. You can thereafter contradict me with your proofs if you have any. The truth must be followed.

As regard the row that happened between Ali and Mu'aawiyah, Ali was the nearest of the two parties to the truth and he was supported by the truth. There were, however, some unclear issues then that led to opposition from Talhah, Zubair and the mother of the faithful 'Aaishah. If not for the evil machinations of the vicious crisis-mongers, no companion would have raised his sword against another companion.

I am saying this to affirm some facts:

One: The fourth caliph after 'Uthmaan was 'Ali. He was supported by the Islaamic rules and he was on the correct side in the conflict. If the crisis were to repeat itself today, I would proudly be

on the side of Ali.[12] This does not necessarily mean that those who opposed him among the companions were absolutely wrong. There were strong unclear issues that make the opposition of some companions to him, in some way, justified. But we do not malign them for that or disparage them. For, their actions were due to some ijtihaad they made. And if a Muslim makes ijtihaad and arrives at a wrong decision, he would still have a reward.

Two: The strongest of all these unclear matters was the existence of the leaders of evil and mischief who endeavored to create crisis in Imam 'Ali's camp. They were the masterminds of murders and dissentions.

Imam 'Ali was excused for their existence in his camp because they were so powerful and resilient. They did not give him time to deal with them.

Three: All those who opposed 'Ali - from among the Companions - only exercised their ijtihaad, though they were mistaken. We, therefore, beseech Allaah to give them their reward and to give Imam Ali his double reward, in accordance with the Prophet's saymg.

Four: The companions never wanted to fight one another. They were too great to do that. They rather maintained cordial relationship among themselves. But the mischief-makers and the killers of Uthmaan would not allow that cordiality to abide. The companions were as innocent in that crisis as the wolf was in the blood of Prophet Yoosuf [Joseph] - peace be upon him. This is the reality which we believe in.

Five: The foundations of evil and mischief in this crisis were the followers of Abdullaah ibn Saba', who started the crisis by murdering 'Uthmaan and after him Zubair and Talhah. They then sowed two poisonous seeds: *Tashayyu'* [Partisanship] and *Khurooj* [Revolt]. The Shiites [who claim to be Ali's supporters]

---

[12] The Ahlus-Sunnah were of the view that Ali was on the right side of the conflict; but many of the scholars believed that maintaining neutrality and not joining any of the two sides in fighting was the safest stand.

exaggerated in their respect for Ali, while the *Khawaarij* [those who revolted against the authority of Imam' Ali] killed him.

Six: The *Ahlus-Sunnah* believe that 'Ali was the nearest to the truth of the two warring sides and that his disagreement with some of his fellow companions did not make them impious - as opposed to the opinions of the erroneous groups.

Seven: The *Ahlus-Sunnah* invoke Allaah's pleasure on all the Prophet's companions with no exception. They believe that they are all excellent and noble people and that they will be forgiven and shown mercy on the Day of Resurrection. All the followers of the Sunnah bear no ill-feeling against none of the companions. We beseech Allaah to resurrect us in their group.

The commoner: "What do you have to say about Yazeed ibn Mu'aawiyah? Invoke Allaah's pleasure upon him so that we can know your true picture!"

I said: I can neither wade into the issue of Yazeed nor endorse him being insulted. The scholars of his time had different opinions about him. Some of them like Ibn Abbaas and Muhammad ibn 'Ali [Ibn al-Hanafiyyah] praised him. Some scholars attested to his uprightness and refuted all the injustices attributed to him. And some others did not say anything about him, adhering to Allaah's saymg:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

"That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do." (**Al-Baqarah 2:134**)

As far as I know, none of those who criticized him did endorse him being insulted or cursed.

The same man: "I don't know how I can endure this. This man [Yazeed] killed Husayn!"

I said: "Allaah honored Husayn with martyrdom. But who killed him? His killers were those who deceived him and invited him to come to the so-called well-armed army. They sent him tens of letters. They then killed him for a paltry sum.

As for Yazeed, he did not order the killing of Husayn, as far as I know. Rather, he was very distressed by his murder. It was a criminal called 'Ibn Jawshan' who killed him because he hated members of the Prophet's family. He killed him in order to gain the favor of Ubaydullaah ibn Ziyaad, Yazeed's governor in Kufah.

Those who set out to fight Husayn did so in their own interpretation of the saying of his grandfather, blessings and peace of Allaah be upon him: 'Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be.[13]

And his saying: 'When oath of allegiance has been taken for two caliphs; kill the one for whom the oath was taken later.'[14]

So they set out to prevent him from claiming the caliphate, though in his own estimation, that was an act of martyrdom. He shall, therefore, be with his grandfather in Paradise as one of the two leaders of its youth.

What I can only say regarding the crisis of that time is Allaah' s word:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

"That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do." (**Al-Baqarah 2:134**)

---

[13] Reported by Muslim

[14] Ibid

Allaah knows better about them and their intentions. It is only the people of desire and error who live off lies woven around these crises and regard them as the fundamentals of their belief.

Brothers, let me ask you a question: What is the benefit of recalling those pains and crises that we did not witness? Allaah did not command us to delve into them. He only commanded us to worship Him alone, obey His Messenger and follow the path of the Prophet's companions. And He commanded us to love members of the Prophet's household. Couldn't we allow ourselves to be united by these commandments instead of delving in differences and crises that brings us no good?!"

One of them: "This is not correct! Allegiance to members of the Prophet's family necessitates renouncing their enemies. And their enemies are the Prophet's companions upon whom you are invoking Allaah's pleasure."

I said: "Do you know their real enemies? They are those who exaggerate in their respect for them; they were those who inconvenienced Imam 'Ali; they were those who set a trap for Husayn and invited him to come and then sold him off for a paltry sum.

Do you know their enemies? They are those who abuse the most favorite members of the Prophet's family: 'Aaishah and Hafsah, who are his wives. They are those who insult the Prophet's companions, who, together with members of the Prophet's household, built the glory of Islaam.

These are their real enemies. And I am clearing myself from these enemies who pretend to love members of the Prophet's household while they engage in vices such as deception, hypocrisy, abuse and cursing."

One of them: "We have arrived at a closed way at which there is no more benefit in the debate. We can endure anything from you except your invoking pleasure and Mu'aawiyah, Yazeed and Bani Umayyah. The matters have now become clear. No more need for debate!"

I said [after noticing that the time for Fajr prayer was close]: "The issue is not about Yazeed but your stand in respect to the

Prophet's companions makes me doubt your adherence to Islaam as a religion.

What is successively narrated according to your authority and ours is that the Qur'aan was collected by Abu Bakr, 'Umar and 'Uthmaan. And you regard these men as leaders of disbelief and misguidance. We are now in front of absolutely issues!'

One: Our stand concerning the companions.

Two: Our stand concerning the Qur'aan.

The two are intertwined. We should either declare that the companions apostatized and, at the same time, hold that the Qur'aan had been altered because it was compiled by the companions and apostates could not be entrusted with preserving the Book of Allaah; or we should clearly state that the Qur'aan was intact and guarded against any alteration, thereby showing gratitude to those who compiled it and acknowledging their due honor and leadership, especially since the Qur'aan itself praised them. That is how we can find a sound harmony that all right thinking people would agree to.

Therefore, you should make one of the above two declarations. If you make the first declaration, then it becomes clear that you have nothing to do with this our religion, as it is clear to every sensible person.

And if you make the second declaration, then you are among the Muslims, and consequently, that erroneous foundation - including regarding the Prophet's companions as disbelievers and apostates -, upon which your predecessors built the religion of the Imamites is then destroyed.

One of them [who appeared to be on the verge of exhaustion]: "There is no correlation between the two things. Allaah has undertaken the protection of the Qur' aan by Himself. The companions had done nothing in this regard. They rather apostatized after the Qur' aan had been revealed after the death of the Prophet, blessings and peace of Allaah be upon him.

The Qur'aan had been compiled during the Prophet's life. It is narrated in the hadeeth that the Messenger of Allaah, blessings

and peace of Allaah be upon him raised up the Qur'aan at *Ghadeer Khum* and said, 'I am leaving for you two things; you will never go astray as long as you hold unto them: ‘The Book of Allaah and my family.'

I said: The speaker's statement reminds me of the saying of one our righteous predecessors: 'If I engage in debate with one thousand scholars, I would defeat them. But if one ignorant person argues me, he will exhaust me.' He said this because you will be at your wits' end in finding intellectual means to convince an ignorant person. For, he understands nothing.

I am really sad that our debate can descend so low to this level of triviality and ignorance.

Be that at it may, I would like to tell the speaker in an unequivocal term: The successive, and indisputable narrations in your books and ours indicate that the Qur' aan was compiled by the companions - may Allaah be pleased with all of them.

It is also indisputably reported, according to our sources and yours, that it was Abu Bakr who compiled it following the advice of 'Umar, and that it was then compiled in objects such as palm branches, planks and stone plates.

During the caliphate of 'Uthmaan, he ordered that it be written in a book form. He then made four copies thereof and sent each to major Muslim regions. He ordered that whatever was left in people's hand should be burnt so that there would no discrepancies in the Qur'aan.

Thus did the three leaders of the companions compile the Qur'aan and get their reward in doing so.

It is also indisputable according to your sources and ours that the Qur'aan that we have today is the complete one compiled by 'Uthmaan. We believe that no letter is added or omitted. And it is also a copy that all the companions agreed upon.

And back to the brother who spoke without knowledge, none of the authentic narrations of the hadeeth you quoted ever mentioned that Prophet, blessings and peace of Allaah be upon

him held the Qur' aan, that was still being revealed, up in his hand.

By making the claim you just made now, you are destroying a very significant part of the narrations and beliefs of the *Imaamiyyah al-Ithnaa 'Ashriyyah* which you follow. For, your books were filled with narrations that claim that, after the death of the Prophet, blessings and peace of Allaah be upon him, Imaam Ali spent six months in seclusion compiling the Qur'aan in Faatimah's room.

There were other narrations also from your books that claim that when he finished, he presented it to Abu Bakr and 'Umar for endorsement and both of them refused. He then vowed that it would never be seen again until the advent of *'al-Qaaim'* - who shall be one of the descendants of Ali - at the End of Time. That is what your books claim.

Which claim then shall we accept?!

Shall we accept the clearly mischievous claim of your scholars which casts a great doubt on the authenticity and divine protection of the Qur'aan and cancels the wisdom for which it was revealed or the obviously ignorant and spurious claim of this brother that contradicts all the authentic narrations from our sources and yours?!

Or we shall follow the clear truth that those who compiled the Qur' aan were the Prophet's noble, pious, righteous and successful companions led by Abu Bakr, 'Umar and 'Uthmaan?!!

In short, we are at crossroads: the road of Islaam, which is the path of guidance and truth; and the road of disbelief, which is the path of falsehood and imposture.

With all praise due to Allaah, I have explained to you the two opposing paths. It is now up to you to take the one you like.

The path of the truth and guidance is clearly defined and the path of falsehood and error is also clearly defined so that those who were to be destroyed for their rejecting the truth might be destroyed after clear evidence has been shown to them; and

those who were to live as believers might live after clear evidence has been shown to them.

[After saying this, I made to leave because the time of the commencement of the Fajr prayer was near. It was then that my friend who convinced me to come rose up and said]: May Allaah reward you with good, Abu Abdullaah [that is my nickname]. All praise is due to AlIaah who revealed the truth and made the falsehood vanish through you.

He the faced the gathering and said: I have been with you for four months and listened to you throughout that period. You also should listen to me now:

For these months that I had been with you, I had discovered that that you are devils in human skin that creates misgivings in a person mind concerning his religion. Your habit is to remove a person from certainty of his belief in AlIaah and His Messenger and the Prophet's companions into uncertainty.

I know you as a group who removes person from his good opinion about the sincere servants of Allaah into having ill-feeling about them. I know you as a group who turns a person from a well-mannered individual into a person whose main character is to curse and abuse others.

Throughout the period in which I was with you - and I wish I never met you - I wished I was never born to this world because of the doubt, confusion and error you made me to live in. But now, that heavy darkness had been removed from my heart and eyes and I have realized your true picture.

I feel obliged to tell you this:

The religion is about worship and good manners, and not cursing and abusing others.

The religion is about clarity and transparency and not falsehood, hypocrisy and deception.

The religion is about worship, courage and gallantry and not cowardice and imposture.

The religion is about the Qur'aan and the Sunnah and not myths, superstitions and spurious narrations.

The place where you are now is the farthest place from the guidance of Allaah's houses in which He permits that His Name should be remembered and elevated. You have filled it with images, thereby making it look like churches."

[He then turned to one of those sitting there and said]: "Allaah has removed all my doubts and replaced them with certainty and faith. I wish for you the same of Allaah's favor that I wish for myself. So, save your own soul and come with us, and do not stay with the disbelievers. "
[He turned to them again and said]: I do not know you and you do not know me. I will never stay with you and should never stay with me!

[He then offered me his hand and said]: O, you are the one through whom Allaah resurrected me from death and saved me from an imminent perdition. Let us go out of this 'church'.

[At the door, when he saw the sky he said]: All praise is due to Allaah Who removed me from darkness to light!

We together went to the mosque and performed the Fajr prayer and after that he asked me: What is your view about these people? Are they disbelievers or apostates?

I smiled and then said: They are rather disbelievers whose disbelief is very complex. The Imamite Shiites were keen to be a composite of all kinds of disbelief professed by all the disbelieving peoples, all kinds of polytheism of the polytheists, all kinds of exaggerations of the Jews and the Christians and all kinds of heresy and errors professed by all erroneous sects.

They emulate the Jews in their meanness and the Christians in their error and excessiveness. Most of their beliefs are borrowed from the Magus and their dissimulation and hypocrisy are 'cloned' from the heretics.

My brother, if you want me to give you a thousand proofs that each one of their teachings is enough to declare them as disbelievers, I can do so, with all praise due to Allaah. However, it

is enough for you to know that their disbelief revolves around the following fundamentals:

One: Their excessive veneration of their so-called imams and their claim that these imams have knowledge of the unseen and that they have the power to benefit and harm and to give life and death.

Your mere glancing through table of context of their books such as *'al-Kaafi'* or *'Bihaar al-Anhaar'* will convince you on this.

Two: Their disbelief that manifests in their polytheistic and pagan activities. Just observe them at their *Mash'hads* and at the graves of their 'imams' to see how they call on the dead and seek their help.

Three: Their disbelief that manifests in their having doubt about the Qur'aan and their claim that there are alterations in it. Glance through their books of Tafseer such as the ones written by al-Qummi, al-' Ayashi, as-Saafi and al-Burhaan, and see how they are dead sure that the Qur' aan had been altered, and how they changed and omitted words of the Qur' aan and added their own words.

Four: They disbelieved by rejecting the authentic Prophet's Sunnah. They proudly and publicly declare that they reject all the authentic Sunnah conveyed to us by the noble companions - may Allaah be pleased with all of them.

Five: They disbelieved by regarding the Prophet's companions as disbelievers.

Six: They disbelieved by declaring some of the most favorite members of the Prophet's family - 'Aaishah and Hafsah, who are our mothers - as disbelievers. And they are disbelievers by every curse and abuse they utter against these pious women.

Seven: They disbelieved because of the wrong beliefs they hold about Allaah, His angels, His Books, His Messengers, the Last Day and the Pre-decree. It suffices you to know that they attribute weakness, ignorance and indecisiveness to Allaah. They actually took this belief from their Jewish leaders.

It also suffices you to know that they distorted the reality of the Day of Resurrection. And this they took from their Magus and Jewish leaders.

Eight: They disbelieved because they regard the entire Muslim Ummah and the followers of the pure truth and the straight path, the *Ahlus-Sunnah wal-Jamaa'ah* as infidels. Therefore, they disbelieved with every Muslim they called infidel and with the blood, wealth and honor of every Muslim they violated."

[At this point, my friend showed his consternation and said]: "Where do the advocates of rapprochement from among the Ahlus-Sunnah stand in regard to these firmly-established facts?"

I said: "Do not say 'advocates of rapprochement' but say 'victims of deception' perfected by these liars and hypocrites."

He said: "But knowledge is the weapon of these scholars. How strange that they could be entranced by these misguided people, through ignorance?!"

I said: "I think they should not be excused for failing to know about the reality of these people. But the hypocrites had perfected their dissimulation. If not, hardly will you find a scholar or student of knowledge who would not definitely declare them as disbelievers. "

He said: "How could they then be informed of the disbelieving ideologies that the Imamite Shiites hold?"

I said: "It is your obligation and that of every Muslim who knows the truth to expose these people publicly and to show that they are disbelievers. This is one of the greatest acts of Jihaad of our age and of the greatest acts of worship. It is also a way of spreading the correct knowledge."

He said: "I shall then proceed with Allaah's blessing, seeking for His help."

I said: "Go on. The sun has already risen."

He said [rather confidently]: "The sunrise of this world is not what is important. It is rather the sunrise of faith in our hearts and minds."

[He then raised up his hands in supplication saying]: "All the praises and thanks be to Allaah, Who has guided us to this, and never could we have found guidance, were it not that Allaah had guided us!"

We then got up and hugged each other.

He asked me where I was going and I said: "I am going home to write this glorious and memorable battle, with Allaah's permission."

Selected Bibliography

1. The Glorious Qur'aan
2. Saheeh al-Bukhaaree
3. Saheeh Muslim
4. As-Sunnah wash-Shee'ah, Ihsaan Ilahi Zaheer
5. Ash-Shee'ah wa Ahlul-Bayt, Ihsaan Ilahi Zaheer
6. Ash-Shee'ah wal-Qur'aan, Ihsaan Ilahi Zaheer
7. Ash-Shee'ah wa tahreef al-Qur'aan, Muhammad Maal Allaah

8. Ash-Shee'ah wal-Mut'ah, Muhammad Maal Allaah
9. Usool Madh-hab ash-Shee'ah, Dr. Naasir al-Qifaari
10. 'Aqeeqatush-Shee 'ah, Abdullaah al-Mawsili
11. AI-Khutoot al-'Areedhah lil-Usus alladhi Qaama 'alayha Deen ash-Shee'ah al-Imaamiyyah, Muhibbuddeen al-Khateeb
12. AI-' Awaasim minal-Qawaasim, Abu Bakr Ibn al-' Arabi
13. AI-Bayyinaat fee Radd 'alaa Abaateel al-Muraaja'aat, Mahmood az-Za'bi
14. Wa jaa'a Dawrul-Majoos, 'Abdullaah Muhammad al-Ghareeb
15. AI-Milal wan-Nihal, ash-Shahrastani
16. Risaalah fee Radd 'alaa ar-Raafidah, Muhammad ibn 'Abdul-Wahhaab
17. Ar-Raafidah wa Tafdeel Ziyaarah Qabr al-Husayn 'ala Baytillaah al-Haraam, Dr. Abdul-Mun 'im as-Saamarraa'i
18. Radd Muftarayaat ash-Shee'ah al-Ithnaa 'Ashriyyah 'ala al-Khulafaa ar-Raashideen, 'Abdullaah ibn 'Abdul-'Azeez al-Ali
19. Firaq ash-Shee'ah, an-Nubakhti
20. Rijal al-Kash-shi

Table of Contents

Introduction

Chapter One: First Debate and Withdrawal of the Debating Shiite Leader

Epilogue

Cause of Debate

The confused youth and the cause of his confusion ,

Remedy of the confusion

A debate comes unexpectedly

Chapter Two: The Second Debate and Triumph of the Truth

Selected Bibliography

Table of Contents